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HEAVEN



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Volume Second.

THE
SWEDENBORG LIBRARY.

EDITED BY

B. F. BARRETT.

HEAVEN;

BEING


*THE SUBSTANCE OF THE OFFICIAL REPORT
OF A CREDIBLE EYE-WITNESS.*

FROM THE

WRITINGS OF EMANUEL SWEDENBORG.

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REC. AUG 1882
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EDITOR'S PREFACE.

“THE time has come,” says an English author of rare breadth and insight, “when every enlightened man and woman ought, for their own sakes, to know Swedenborg and his pretensions.” It is mainly with the view of facilitating this knowledge, that THE SWEDENBORG LIBRARY is published.

The present volume opens with a frank avowal of the great seer's claim, — a claim so bold and startling, that some, perhaps, may be inclined to close the book as one unworthy of their serious attention, before they have finished the first chapter. The Editor would respectfully invite the attention of this class of persons to the following considerations :

1. Saying nothing of Swedenborg's personal character — a character known to have been exceptionally upright, truthful, pure and noble — consider, first, that the Bible teaches the doctrine of man's immortality. It tells us of a spiritual world, and describes the denizens of heaven as in the human form ; and records the fact, also, of their occasional appearance to

men in the flesh. And all along the path of history are found some well-authenticated facts in perfect agreement with this Scripture teaching.

If it be true, then, that man continues to live as a spirit in the spiritual world after the body dies, it seems not difficult nor unreasonable to believe that, within this outer "vesture of decay" is contained a spiritual and immortal body, endowed with senses of transcendent acuteness waiting to be opened. Nor does it seem less reasonable to expect that, in the progress of knowledge and the fuller unfolding of the grand capabilities of the human soul, *some* such disclosure of the great facts and laws of the spiritual world as that claimed to have been made through Swedenborg, would be vouchsafed unto mortals. And where among the sons of men shall we look for one better qualified than he to make this sublime disclosure? Or what explanation of the *manner* of his intromission into the spiritual world can be conceived of, more rational or philosophical than the one he has himself given?

2. But may he not have been self-deceived? our objector perhaps will ask. May he not have believed that he saw into the spiritual world and talked with angels and spirits, while laboring all the time under a strange hallucination? And his alleged disclosures,

therefore, may be nothing more than the creations of a powerful imagination.

I answer: That such a singular hallucination continued without interruption for a period of *twenty-seven years*, must surely be regarded as a species of insanity. And his writings, therefore, ought to furnish conclusive evidence of this. Let the objector, then, open at a venture to almost any chapter in the present volume; let him read especially, and with close attention, such chapters as those from XXXII. to XXXVII. inclusive; let him examine what he there finds by the light of reason, experience, the accepted laws of the human soul, and his highest conception of the love and wisdom of God and the final destiny of man; let him also bear in mind that the teaching in these chapters is altogether different from the belief of Christians a hundred years ago, however acceptable it be to multitudes at the present day; let him remember, too, that the author professes to have here reported what he had learned about heaven "*from things heard and seen*;" let him do all this, and then say whether *such* a report can be the offspring of mental hallucination.

3. Another test—the surest, perhaps, of all—I would respectfully ask our objector to apply; and that is, *the obvious practical tendency* of these disclosures.

Consider the report in a practical point of view. If it tends to subdue or repress the cravings of our lower nature, and stimulate all our higher faculties; if it enlarges our ideas of the moral universe and quickens our noblest aspirations; if it exalts our conception of the Divine character and attributes, and of the dignity, possibilities and true glory of man; if it tends to make the believer more humble, trustful and Christ-like in disposition and feeling, more sincere, upright and honest, more pure in heart and life,—a more earnest, wise and useful inhabitant of earth; if it gives increased distinctness to his idea of heaven, and makes the heavenward path more plain and sure; if the teaching of this volume, I say, does or *tends* to do all this, then the objector can settle for himself the question of its truth and origin. For it is not the tendency of error, or of mere human imaginings however brilliant, to produce such results. “Of thorns men do not gather figs, nor of a bramble-bush gather they grapes.” No: Nor of a mind enamored of its own fancies or dazzled by bewildering dreams, may we expect to gather the pearls of wisdom or catch the inspirations of unselfish love.

Let the *practical* tendency, therefore, of what is here related—its proper and legitimate influence on *life and character*—be well considered.

B. F. B.

GERMANTOWN, Feb. 1, 1876.



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ABBREVIATIONS.

H. H.	stand for	Heaven and Hell.
A. C.	“	Arcana Cœlestia.
Ap. Ex.	“	Apocalypse Explained.
I.	“	Treatise on Influx.





HEAVEN.

I.

THE SEER'S CLAIM FRANKLY STATED.



THE arcana revealed in the following pages are those concerning heaven, together with the life of man after death. The man of the church at this day knows scarcely anything about heaven or hell, nor yet about his own life after death, although these things are all treated of in the Word. Nay, many even among those who were born within the church deny these things, saying in their hearts, Who has ever come thence and told us?

Lest, therefore, such a negative principle, which rules especially among those who possess much worldly wisdom, should also infect and corrupt the simple in heart and faith, it has been granted me to associate with angels and to converse with them as one man with another, and also to see the things which are in the heavens as well as those which are in the hells, and this for the space of thirteen years, so that I can now describe them from

what I have myself seen and heard,—which I do, in the hope that ignorance may thus be enlightened and incredulity dissipated. The reason that such immediate revelation is made at this time, is, that this is what is meant by the coming of the Lord. (H. H., n. 1.)

THE RATIONALE OF SPIRIT-SEEING.

That there is a spiritual world inhabited by spirits and angels, distinct from the natural world inhabited by men, is a fact which, because no angel has descended and declared it, and no man has ascended and seen it, has been hitherto unknown even in the Christian world. Lest, therefore, from ignorance of the existence of such a world, and the doubts respecting the reality of heaven and hell which result from such ignorance, men should be infatuated to such a degree as to become naturalists and atheists, it has pleased the Lord to open my spiritual sight, and, as to my spirit, to elevate me into heaven and let me down into hell, and exhibit to my view the nature of both.

It has thus been made evident to me that there are two worlds completely distinct from each other; one of these is called the spiritual world, because all its objects are spiritual; the other is called the natural world, because all its objects are natural:—also that spirits and angels live in their own world, and men in theirs; and further, that every man passes by death from his world into the other, in which he lives to eternity. (I., n. 3.)

FACTS GATHERED FROM EXPERIENCE.

The interiors of my spirit have been opened by the Lord, and thus have I been permitted to converse with all whom I have ever known in the life of the body, after their decease; with some for days, with some for months, and with some for a year; many of whom were in the heavens and many in the hells.

I have also conversed with some two days after their decease, and have told them that preparations were now being made for their interment. They replied, that their friends did well to reject that which had served them for a body and its uses in the world. And they wished me to say that they were not dead but alive, being men now just the same as before, and that they had only migrated from one world to another; and that they were not conscious of having lost anything, since they were in a body and in the possession of bodily senses as before, and in the enjoyment of understanding and will as before; and that they had thoughts, affections, sensations and desires similar to those which they had in the world.

Most of those recently deceased, when they saw that they were still alive and men as before, and in a similar state (for after death every one's state of life is at first such as it had been in the world), were affected with new joy at being alive, and declared that they had not believed this.

But they wondered very much that they should have

lived in such ignorance and blindness concerning the state of their life after death; and especially that the men of the church should be in such ignorance and blindness,—who yet, above all others in the whole world, might be in the enjoyment of light on these subjects.

They then first discovered the cause of that blindness and ignorance; which is, that external things, which are those that relate to the world and the body, have occupied and filled their minds to such a degree as to render them incapable of being elevated into the light of heaven, and of having any regard for the things of the church beyond its doctrinals. For when corporeal and worldly things are loved as they are at the present day, there flows from them into the mind mere darkness as soon as men go a step beyond.

A great many of the learned from the Christian world are astonished when they see themselves after their decease, possessed of a body, clad in garments and dwelling in houses as in the world; and when they call to mind what they had thought concerning the life after death, concerning the soul, concerning spirits, and concerning heaven and hell, they are filled with shame, and confess that they had thought foolishly, and that the simple in faith thought much more wisely than they. (H. H., n. 312, 313.)





II.

HEAVEN AND HELL — WHENCE ARE THEY?

IT is altogether unknown in the Christian world that heaven and hell are from the human race. For it is believed that angels were created from the beginning, and that this was the origin of heaven; and that the devil or satan was an angel of light; but because he became rebellious, was cast down with his crew; and that this was the origin of hell.

The angels wonder very much that such a belief should prevail in the Christian world; and still more that nothing whatever is known about heaven, when yet it is a primary point of doctrine in the church. And because such ignorance prevails, they rejoiced in heart that it has pleased the Lord at this time to reveal to mankind many things respecting heaven, and also respecting hell; and thereby to dispel, as far as possible, the darkness which is every day increasing, because the church has come to its end. Therefore they desire me to declare positively from their mouths, that there is not a single angel in the whole heaven who was originally created such, nor any devil in hell who was created an angel of light and cast down; but that all, both in heaven and hell, are from the human race; in

heaven, those who lived in the world in heavenly love and faith ; in hell, those who lived in infernal love and faith ; and that hell in the whole complex is what is called the devil and satan.

The angels further said that the Christian world had conceived such an idea respecting the inhabitants of heaven and hell from certain passages of the Word, understood merely according to the sense of the letter and not illustrated by genuine doctrine from the Word ; when yet the literal sense of the Word not illustrated by genuine doctrine, perplexes the mind in regard to many things,—whence come ignorance, heresies and errors.

Another reason why the man of the church so believes is, that he supposes no one can go to heaven or hell before the time of the last judgment, when—agreeable to the conception he has formed of that event—all visible things are to perish and new ones to be created, and the soul then to return into its body, and man again to live as a man by virtue of that reunion. This belief involves the other, that angels were created such from the beginning ; for it cannot be believed that heaven and hell are from the human race, while it is imagined that no man can enter either until the end of the world.

That heaven is from the human race may be further evident from this, that angelic minds and human minds are similar. Both enjoy the faculty of understanding, perceiving and willing. Both are formed to receive

heaven ; for the human mind is capable of wisdom as well as the angelic mind ; but it does not become so wise in the world, because it is in an earthly body, and in that the spiritual mind thinks naturally. But it is otherwise when released from its connection with that body. Then it no longer thinks naturally, but spiritually ; and when it thinks spiritually, it thinks things incomprehensible and ineffable to the natural man. Thus it becomes wise as an angel.

From these observations it may be seen that the internal of man, which is called his spirit is, in its essence, an angel ; and when released from the earthly body it is in the human form the same as an angel. But when the internal of man is not open above but only beneath, then after its release from the body it is still in the human form, but hideous and diabolical ; for it cannot look upward to heaven, but only downward to hell.





III.

THE ESSENTIAL CONSTITUENTS OF HEAVEN.

THE angels taken collectively are called heaven, because they constitute heaven. Nevertheless it is the Divine proceeding from the Lord, which flows in with the angels and is received by them, which makes heaven in general and in particular. The Divine proceeding from the Lord is the good of love and the truth of faith. So far, therefore, as they receive good and truth from the Lord, they are angels and are heaven.

Every one in heaven knows and believes, yea, perceives, that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but from the Divine, that is, from the Lord; and that the good and truth which are from himself are not good and truth, because there is not in them life from the Divine. The angels of the inmost heaven also clearly perceive and are sensible of the influx; and so far as they receive it, they seem to themselves to be in heaven, because they are so far in love and faith, and so far in the light of intelligence and wisdom, and thence in heavenly joy.

Since these things all proceed from the Divine of the

Lord, and the angels possess heaven in them, it is evident that the Divine of the Lord makes heaven, and not the angels by virtue of anything properly their own. Hence it is that heaven in the Word is called the habitation of the Lord and his throne; and that the dwellers there are said to be in the Lord.

The angels say that there is only one Fountain of life, and that the life of man is a stream thence issuing which would instantly cease to flow if it were not continually supplied from that Fountain. They say further, that from this one Fountain of life which is the Lord, nothing proceeds but divine good and truth; and that these affect every one according to his reception of them; that those who receive them in faith and life have heaven in themselves; but those who reject or suffocate them, turn them into hell; for they turn good into evil and the true into the false, thus life into death.

That the all of life is from the Lord, they also confirm by this consideration: that all things in the universe have reference to good and truth,—the life of man's will, which is the life of his love, to good, and the life of his understanding, which is the life of his faith, to truth. Therefore, since everything good and true comes from above, it follows that thence also comes the all of life.

Because the angels believe this, therefore they refuse all thanks on account of the good they do, and are displeased and withdraw themselves if any one attributes

good to them. They wonder how any one can believe that he is wise from himself, and that he does good from himself. Good done for the sake of one's self they do not call good, because it is done from self; but good done for the sake of good, they call good from the Divine; and they say that this good is what makes heaven, because this good is the Lord.

Spirits who, while living in the world, confirmed themselves in the belief that the good which they did and the truth which they believed were from themselves, or appropriated to them as their own, (in which belief are all those who place merit in their good actions, and attribute righteousness to themselves,) are not received into heaven. The angels shun them, regarding them as stupid and as thieves; as stupid, because they continually look to themselves, and not to the Divine; and as thieves, because they rob the Lord of what is his. These spirits are opposed to the faith of heaven, which is, that the Divine of the Lord received by the angels makes heaven.

That they who are in heaven and in the church, are in the Lord and the Lord in them, He also teaches where He says, "Abide in me, and I in you; as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John xv. 4, 5.

From these considerations it may now be evident

that the Lord dwells in his own with the angels of heaven, and thus that He is the All in all of heaven. The reason is, that good from the Lord is the Lord with the angels, for what is from Him is Himself; consequently good from the Lord is heaven to the angels, and not anything proper to themselves.

HEAVENLY LOVE.

The Divine in heaven which makes heaven, is love; for love is spiritual conjunction. Love conjoins the angels with the Lord and with each other; and it conjoins them in such a manner that they are all as one in the Lord's sight. Moreover, love is the very *esse* of every one's life; therefore both angels and men derive their life from it.

That the inmost vital principle of man is from love, must be obvious to every one who considers the subject; for he grows warm from its presence, cold from its absence, and from its privation he dies. But it is to be observed that the quality of every one's life is as the quality of his love.

There are two distinct loves in heaven, love to the Lord and love toward the neighbor. In the inmost or third heaven is love to the Lord; in the second or middle heaven, love toward the neighbor. Each proceeds from the Lord, and each makes heaven. How these two loves are distinguished, and how they are conjoined, appears very clearly in heaven, but only obscurely in the world.

In heaven, to love the Lord does not mean to love Him as to his person, but to love the good which is from Him; and to love good, is to will and do good from love. And to love the neighbor does not mean to love a fellow-being as to his person, but to love the truth which is from the Word; and to love truth is to will and do it.

I have conversed with the angels on this subject a number of times, and they have expressed astonishment that the men of the church do not know that to love the Lord and the neighbor is to love good and truth, and to do them from the heart; when yet they might know that every one manifests his love for another by willing and doing what the other desires; and that he is loved in return, and conjunction with him is effected in this way, and not by loving him and constantly disregarding his will, which in reality is not to love him; and that they might also know that the good proceeding from the Lord is his likeness, because He is in it; and that those become likenesses of Him, and are conjoined to Him, who make good and truth [constituents] of their life by willing and doing them. To will also is to love to do. This the Lord also teaches in the Word, where He says, "He that hath My commandments and doeth them, he it is that loveth Me;—and I will love him, and make My abode with him." John xiv. 21-23. And again: "If ye keep My commandments, ye shall abide in My love." John xv. 10.

That the Divine proceeding from the Lord which

affects the angels and makes heaven, is love, all experience in heaven testifies; for all who are there are forms of love and charity. They appear of ineffable beauty, and love beams forth from their faces, from their discourse, and from every single act of their lives.

SPIRITUAL SPHERES.

Moreover, from every angel and spirit proceed spiritual spheres of life which encompass them, whereby they are known as to the quality of the affections of their love, even when they are a great way off; for these spheres flow forth from the life of each one's affection, and thence of his thought, or from the life of his love and thence of his faith. The spheres proceeding from the angels are so full of love, that they affect the inmosts of the life of those present. They have several times been perceived by me, and have affected me in this wise. (H. H. n. 7-16.)

The will or love of every one constitutes the whole man in the hereafter; and the sphere of his life thence flows forth from him as an exhalation or vapor, and encompasses him, and makes as it were himself around him; somewhat like the effluvium encompassing vegetables in the world, which is also made sensible at a distance by odors; also that encompassing beasts, of which a sagacious dog is exquisitely sensible. Such an effluvium also diffuses itself from every man, as is also known from much experience. But when man lays

aside the body, and becomes a spirit or an angel, then the effluvium or expiratory principle is not material, as in the world, but is spiritual, flowing forth from his love. This then forms a sphere around him, which causes his quality to be perceived at a distance by others. (A. C. n. 10.130.)

Whenever any spirit is coming toward others, although he is yet at a distance and not manifest to the sight, his presence is perceived, as often as the Lord permits, from a certain spiritual sphere whereby the quality of his life, affection and faith is made known. Hence angelic spirits who have the most exquisite perception, know innumerable things respecting the state of his life and faith. This has been shown to me on many occasions. (A. C. n. 4626.)

Spheres are also [sometimes] rendered sensible by odors, of which spirits have a more exquisite perception than men ; for odors correspond to spheres. When the spheres of charity and faith are perceived as odors, they are most delightful. The odors are sweet and pleasant, like those of flowers, lilies and divers kinds of spices, with an indefinite variety. Moreover, the spheres of the angels are sometimes rendered visible like atmospheres, which are of such beauty, pleasantness and variety as cannot be described. (A. C. n. 1514, 1519.)

THE CAPABILITIES OF LOVE.

The Divine of the Lord in heaven is love, because love is the receptacle of all things of heaven, which are

peace, intelligence, wisdom and happiness. For love receives all things whatsoever which are in agreement with itself; it longs for them, seeks after them, imbibes them as it were spontaneously; for it continually desires to be enriched and perfected by them. This is also known to man; for his love inspects as it were the stores of his memory, and draws forth thence all things which are in agreement with it; and these it collects together and arranges in and under itself;—in itself that they may be its own, and under itself that they may be subservient to it. But whatever is not in agreement with itself, it rejects and exterminates.

That every faculty for receiving truths congenial to itself, and the desire of conjoining them to itself, are inherent in love, is manifest also from those who were elevated into heaven. These, although simple in the world, when they came among the angels, entered at once into angelic wisdom and into the felicities of heaven. The reason was, that they loved good and truth for their own sake, and implanted them in their lives, and thereby acquired the faculty of receiving heaven with every ineffable thing there.

But they who are in the love of self and the world, are incapable of receiving heavenly things. They hold them in aversion, reject them, and at the first touch and influx of them they associate themselves with those in hell who are in loves similar to their own.

There were certain spirits who doubted if such things were inherent in heavenly love, and wished to know

whether it were so. Therefore they were led into a state of heavenly love,—their opposing principles being meanwhile removed,—and were carried forward some distance where there was an angelic heaven; and from thence they conversed with me, saying that they perceived a more interior happiness than could be expressed in words, lamenting greatly that they must return to their former state.

Others also were elevated into heaven, and in proportion as their elevation became more interior or exalted, they entered into such intelligence and wisdom as to be able to understand things which before were incomprehensible to them. Hence it is evident that love proceeding from the Lord is the receptacle of heaven and of all things there.

That love to the Lord and love toward the neighbor comprehend in themselves all divine truths, may be manifest from what the Lord Himself spoke concerning these two loves, saying: "Thou shalt love the Lord thy God with all thy heart and with all thy soul. This is the first and greatest commandment. The second, which is like unto it, is, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." *Matt. xxii. 37-40.* The law and the prophets are the whole Word, thus all divine truth. (*H. H., n. 18, 19.*)





IV.

TWO KINGDOMS IN HEAVEN.

SINCE there are infinite varieties in heaven, and no society is exactly like another, nor indeed any angel like another, therefore heaven is distinguished generally, specifically, and particularly; generally into two kingdoms; specifically into three heavens; and particularly into innumerable societies. We shall speak of each in what now follows. The general divisions are styled kingdoms, because heaven is called the kingdom of God.

Some angels receive the Divine proceeding from the Lord more, and others less, interiorly. They who receive it more interiorly are called celestial angels; but they who receive it less interiorly are called spiritual angels. Hence heaven is distinguished into two kingdoms, one of which is called the *CELESTIAL* and the other the *SPIRITUAL KINGDOM*.

The love in which they are who belong to the celestial kingdom, is called celestial love; and the love in which they are who belong to the spiritual kingdom, is called spiritual love. Celestial love is love to the Lord, and spiritual love is charity toward the neighbor. And since all good is of love — for what one loves is good to

him — therefore also the good of one kingdom is called celestial, and the good of the other spiritual.

The angels in the Lord's celestial kingdom far excel in wisdom and glory those in his spiritual kingdom, because they receive the Divine of the Lord more interiorly; for they are in love to Him, and thence nearer and more closely conjoined to Him. These angels are such, because they have received and do receive divine truths immediately into life; and not, as the spiritual, first into the memory and thought. Therefore they have them inscribed on their hearts, and comprehend them, and as it were see them in themselves. Nor do they ever reason about them whether it be so or not. They are like those described in Jeremiah: "I will put My law in their mind, and write it on their heart: they shall not teach any more every one his friend, and every one his brother, saying, Know ye Jehovah: they shall all know Me from the least of them even unto the greatest." xxxi. 33, 34. And they are called in Isaiah, "The taught of Jehovah." liv. 13.

It was said that these angels possess wisdom and glory above the rest, because they have received and do receive divine truths immediately into life. For as soon as they hear them they also will and do them. They do not lay them up in the memory, and then think whether they be true or not.

They who are of such a character know instantly by influx from the Lord, whether the truth which they hear be truth; for the Lord flows-in immediately

into man's will, and mediately through the will into his thought; or, what is the same, He flows-in immediately into good, and mediately through good into truth; for that is called good which is of the will and thence of the act, but that is called truth which is of the memory and thence of the thought.

All truth likewise is turned into good and implanted in the love as soon as it enters the will. But so long as truth is in the memory and thence in the thought, it does not become good, nor does it live, nor is it appropriated to man; since man is man from the will and thence from the understanding, and not from the understanding separate from will.

Because there is such a distinction between the angels of the celestial and those of the spiritual kingdom, therefore they do not dwell together, nor do they hold intercourse with each other. There is communication between them only by intermediate angelic societies, which are called celestial-spiritual; through these the celestial kingdom flows into the spiritual. Hence it is, that, although heaven is divided into two kingdoms, still it makes one; for the Lord always provides such intermediate angels through whom there may be communication and conjunction. (H. H., n. 20-27.)





V.

THREE DISTINCT HEAVENS.

THERE are three heavens quite distinct from each other; the inmost or third, the middle or second, and the ultimate or first. They follow in order and are mutually related like the highest part of man, which is called the head; his middle, which is the body; and the lowest, which is the feet; and like the highest, middle and lowest stories of a house. The Divine which proceeds and descends from the Lord is also in similar order. Therefore, from the necessity of order, heaven is threefold.

The interiors of man which belong to his rational and natural mind, are also in similar order. He has an inmost, a middle and an ultimate. For when man was created all things of divine order were collated into him, so that he was made divine order in form, and thence a heaven in miniature. For this reason also he communicates with the heavens as to his interiors, and comes among the angels after death; among those of the inmost, middle or lowest heaven, according to his reception of divine good and truth from the Lord during his life in the world.

It is to be carefully noted that the interiors of the

angels are what determine their situation in one or the other of these heavens ; for the more their interiors are open to the Lord, the more interior is the heaven in which they dwell. There are three degrees of the interiors with every one, whether angel, spirit or man. They with whom the third degree is open, are in the inmost heaven ; they with whom the second degree is open, are in the middle heaven ; and they with whom only the first degree is open, are in the lowest heaven.

The interiors are opened by the reception of divine good and divine truth. They who are affected with divine truths, and admit them immediately into the life, that is, into the will and thence into act, are in the inmost or third heaven, and are situated in that heaven according to their reception of good from the affection of truth. But they who do not admit them immediately into the will, but into the memory and thence into the understanding, and from that will and do them, are in the middle or second heaven. While they who live a moral life, and believe in a Divine Being, and care but little about being instructed, are in the lowest or first heaven.

Hence it may be manifest that the states of the interiors make heaven, and that heaven is within every one and not without him ; as the Lord also teaches where he says, "The kingdom of God cometh not with observation ; neither shall they say, Lo here ! or, Lo there ! for, behold, the kingdom of God is within you." Luke xvii. 20, 21.

All perfection also increases toward the interiors and

decreases toward the exteriors ; because interior things are nearer the Divine, and in themselves purer ; but exterior things are more remote from the Divine, and in themselves grosser. Angelic perfection consists in intelligence, wisdom, love and every good, and thence in happiness ; but not in happiness without the former ; for without them happiness is external and not internal. Since the interiors of the angels of the inmost heaven are open to the third degree, therefore their perfection immensely surpasses that of the angels of the middle heaven, whose interiors are open to the second degree. In like manner the perfection of the angels of the middle heaven surpasses that of the angels of the ultimate heaven.

In consequence of this difference, an angel of one heaven cannot enter in among the angels of another. In other words, one cannot ascend from an inferior heaven, nor descend from a superior one. Whoever ascends from an inferior heaven is seized with painful anxiety ; nor can he see those who are there, still less converse with them. And whoever descends from a superior heaven, is deprived of his wisdom, stammers in his speech, and is filled with despair.

Some angels of the ultimate heaven, who had not yet been taught that heaven depends on the state of the interiors, believed that they should come into superior heavenly happiness if they could only come into a heaven of superior angels. They were therefore permitted to enter. But when there they saw no one how-

ever they searched, although a great multitude were present; for the interiors of the strangers were not opened in the same degree as the interiors of the angels who lived there; hence neither was their sight. Shortly after they were seized with such intense anguish that they scarcely knew whether they were alive or not. Therefore they quickly returned to the heaven whence they came, glad to come among their own, and promising that they would no more covet higher things than were in agreement with their life. I have also seen some let down from a superior heaven, and so entirely deprived of their wisdom as not to know what their own heaven was.

It is otherwise when the Lord, as frequently happens, elevates angels from an inferior to a superior heaven, that they may see its glory. In such cases they are first prepared and encompassed with intermediate angels, through whom communication is effected. It is evident from these things that the three heavens are most distinct from each other.

Those, however, who belong to the same heaven can hold intercourse with every one there; but the delights of their intercourse are according to their affinities for good.

Although the heavens are so distinct that the angels of one heaven cannot associate with those of another, still the Lord conjoins all of them by immediate and mediate influx; by immediate influx from Himself into all the heavens, and by mediate influx from one heaven

into another ; and thus He accomplishes his purpose, that the three heavens may be one, that all may be in connection from First to last, and that nothing be unconnected. Whatever is not connected by intermediates with THE FIRST, cannot subsist, but is dissipated and becomes nothing.

DISCRETE AND CONTINUOUS DEGREES.

He who is unacquainted with the nature of divine order as to degrees, cannot comprehend in what manner the heavens are distinct, nor even what is meant by the internal and external man. Most people have no other idea concerning things interior and exterior, or concerning things superior and inferior, than as of something continuous, or cohering by continuity from purer to grosser : whereas things interior and exterior are not continuous with respect to each other, but discrete.

Degrees are of two kinds ; namely, degrees continuous and degrees not continuous. Degrees continuous are as the degrees of the waning light from flame even to its extinction ; or as the degrees of the waning sight, from things which are in light to those which are in shade ; or as the degrees of the purity of the atmosphere from its lowest to its highest parts. Distances determine these degrees. Whereas degrees not continuous but discrete are distinguished like prior and posterior, like cause and effect, and like what produces and what is produced.

The careful inquirer will discover that in all created things whatsoever, and in every part of them, there are such degrees of production and composition; namely, that from one thing proceeds another, and from that a third, and so on.

Whoever fails to comprehend these degrees cannot possibly understand the distinctions of the heavens, and the distinctions of the interior and exterior faculties of man; nor the distinction between the spiritual world and the natural world; nor the distinction between the spirit of man and his body; and consequently he cannot understand what and whence correspondences and representations are, not what influx is. Sensual men do not comprehend these distinctions, for they make increments and decrements, even according to these degrees, continuous. Hence they are unable to conceive of what is spiritual otherwise than as a purer natural. Therefore they also stand without, and far removed from intelligence.

THE DWELLING-PLACE OF THE MOST HIGH.

Lastly, I am permitted to relate a certain arcanum concerning the angels of the three heavens, which has never before entered the mind of any one, because no one has hitherto understood the subject of degrees.

The arcanum is this: that with every angel and also with every man there is an inmost or supreme degree, or an inmost or supreme something, into which the

Divine of the Lord first or proximately flows, and from which it arranges the other interior things which succeed according to the degrees of order with the angel or man.

This inmost or supreme degree may be called the Lord's entrance to angels and men, and His veriest dwelling-place in them. By virtue of this supreme or inmost, man is man, and is distinguished from brute animals; for these do not possess it. Hence it is that man, different from animals, can, as to all the interiors of his rational and natural mind, be elevated by the Lord to Himself, can believe in Him, be affected with love toward Him and thus see Him; and that he can receive intelligence and wisdom, and converse in a rational manner. It is for this reason also that he lives forever. But what is disposed and provided by the Lord in this inmost degree does not come manifestly to the perception of any angel, because it is above his thought and transcends his wisdom.

These are general truths concerning the three heavens; but in what follows we shall speak of each heaven specifically. (H. H., n. 29-40.)





VI.

INNUMERABLE SOCIETIES IN HEAVEN.

THE angels of each heaven do not all dwell together in one place, but are distinguished into larger and smaller societies according to the differences of the good of love and faith in which they are. They who are in similar good form one society. Goods in the heavens are of infinite variety, and every angel is such in character as is his own good.

The angelic societies in the heavens are also distant from each other according to the general and specific differences of their goods. For distances in the spiritual world are from no other origin than from a difference in the states of the interiors; consequently, in the heavens, from a difference in the states of love. Those are far apart who differ much, and those are near who differ little. Similarity brings them together.

All in each society are arranged among themselves according to the same law. The more perfect ones, that is, those who excel in good, consequently in love, wisdom and intelligence, are in the middle. Those who excel less are round about them, at a distance varying with the degrees of their perfection. This arrangement

may be compared to light decreasing from the centre toward the circumference. Those in the middle are also in the greatest light, and those near the circumference in less and less.

THE LAW OF ANGELIC ASSOCIATION.

Those of like character are brought together as it were spontaneously ; for with their like they are as with their own [relations] and at home ; but with others, as with strangers and abroad. When they are with their like they are also in their freedom, and thence in every delight of life.

Hence it is evident that good consociates all in the heavens, and all are distinguished according to its quality. Nevertheless it is the Lord, the Source of all good, who thus joins the angels in consociation, and not the angels themselves. He leads them, conjoins them, arranges them and keeps them in freedom so far as they are in good. Thus He preserves every one in the life of his love, faith, intelligence and wisdom, and thence in happiness.

All who are in similar good also know each other — although they had never met before — just as men in the world know their kindred, relations and friends. The reason is, that in the other life there are no kindreds, relationships and friendships but such as are spiritual, that is, of love and faith. I have several times been permitted to see this, when I have been in

the spirit, withdrawn as it were from the body, and thus in company with angels. On such occasions I have seen some who seemed as if I had known them from infancy. But others seemed wholly unknown to me. They who seemed as if known from infancy, were those who were in a state similar to the state of my spirit; but they who were unknown, were in a dissimilar state.

THE CHARACTER REVEALED IN THE FACE.

All who belong to the same angelic society resemble each other in general but not in particular. How likenesses in general can coexist with variations in particular, may in some measure be comprehended from examples of a like nature in the world. It is well known that every race of people have some common resemblance in the face and eyes, whereby they are known and distinguished from other races. And the distinction between families is still more marked. But it is more perfect in the heavens, because there all the interior affections appear and shine forth from the face,—for the face in heaven is the external and representative form of those affections. No one in heaven is permitted to have a face that is not in correspondence with his affections.

It has also been shown me how the general resemblance is particularly varied in the individuals of one society. There appeared to me a face like that of an angel, which was varied according to the affections of good

and truth as they exist with those who are in one society. These variations continued a long time ; and I observed that the same face in general remained as the plane [or groundwork], and that the rest were only derivations and propagations from that. By this face were also shown me in like manner the affections of the whole society, according to which the faces of those belonging to it are varied ; for, as was said above, the faces of angels are the forms of their interiors, that is, of affections which are of love and faith.

Hence it is that an angel who excels in wisdom instantly discerns the character of another from his face. No one in heaven can conceal his interiors by his countenance, and it is absolutely impossible for him to dissemble and deceive through craft and hypocrisy.

All the societies of heaven communicate with each other ; not by open intercourse, for few go out of their own society into another, since this is like going out of themselves, or out of their own life, and passing into another which is not so agreeable. But they all communicate by an extension of the sphere which proceeds from the life of every one.

The sphere of one's life is the sphere of his affections which are of love and faith. This sphere extends itself far and wide into the surrounding societies, and in proportion as the affections are more interior and perfect. The angels are intelligent and wise according to the measure of that extension. They who are in the inmost heaven, and in the centre of it, have extension into the

whole heaven. Hence there is in heaven a communication of all with each, and of each with all.

It was said above that there are larger and smaller societies in the heavens. The larger consist of myriads of angels, the smaller of some thousands, and the least of some hundreds. There are some also who live apart, as it were in separate houses and families. These, although they live so dispersed; are still arranged in like manner as those who live in societies; that is, the wiser of them are in the midst, and the more simple in the boundaries. These are more immediately under the divine auspices of the Lord, and are the best of the angels. (H. H., n. 41-50.)





VII.

HEAVEN IN ITS LESSER AND LEAST FORMS.

EVERY society is a heaven in a less form, and every angel in the least, because the good of love and faith is what makes heaven ; and this good is in every society of heaven, and in every angel of the society. It matters not that it is everywhere different or various ; it is still the good of heaven. The only difference is, that heaven is of one quality in one part and of another in another.

It is therefore said, when one is elevated into any society of heaven, that he is gone to heaven ; and of those who are there, that they are in heaven, and every one in his own heaven. It is, comparatively, as with governors, officers and servants in a royal palace or court ; although they live by themselves in separate apartments or chambers, one above and another below, still they are all in one palace or court, each one ready to serve the king in his respective function. Hence is evident what is meant by the words of the Lord, "In my Father's house are many mansions ;" John xiv. 2 ; and what by the *habitations of heaven*, and by the *heavens of heavens* in the prophets.

That every society is a heaven in a less form is also

evident from this: that the heavenly form of each one is similar to that of the whole heaven. In the whole heaven they who excel the rest are in the centre; and around them, even to the boundaries, in a decreasing order, are they who excel less. The same is evident from this also, that the Lord leads all in the whole heaven as if they were one angel; and in like manner those in each society. Hence an entire angelic society sometimes appears as a single individual in the form of an angel, which also the Lord has permitted me to see.

When the Lord appears in the midst of the angels, He does not appear encompassed by a multitude, but as one in an angelic form. Hence it is that in the Word He is called an angel; as is also an entire society. Michael, Gabriel and Raphael are only angelic societies which are so named from their functions.

As an entire society is a heaven in a less form, so likewise is every angel a heaven in the least. For heaven is not without an angel but within him; for his interiors which belong to his mind are arranged into the form of heaven, and thus for the reception of all things of heaven which are without him. He also receives them according to the quality of the good which is in him from the Lord. Hence an angel also is a heaven.

HEAVEN WITHIN THE SOUL.

It can in no case be said that heaven is without one, but that it is within him; for every angel receives the

heaven which is without him according to the heaven that is within him. This plainly shows how much he is deceived, who believes that to go to heaven is merely to be elevated among the angels, without regard to the quality of one's interior life; thus that heaven may be given to every one from immediate mercy; when yet, unless heaven be within a person, nothing of the heaven which is without him flows-in and is received. Many spirits entertain this opinion [that heaven is granted from immediate mercy]. And because of their belief, they have been taken up into heaven. But when they came there, because their interior life was contrary to that of the angels, they grew blind as to their intellectual faculties till they became like idiots; and were tortured as to their will faculties so that they behaved like madmen.

In a word, they who go to heaven after living wicked lives, gasp there for breath, and writhe about like fishes taken from the water into the air, and like animals in the ether of an air-pump after the air has been exhausted. Hence it is evident that heaven is not without one, but within him.

Since all receive the heaven which is without them according to the quality of the heaven that is within them, therefore they receive the Lord in like manner; for the Divine of the Lord makes heaven. Hence it is, that when the Lord presents Himself in any society, He appears there according to the quality of the good in which the society is principled; thus not the same in

one society as in another. Not that the dissimilitude is in the Lord, but in those who see Him from their own good, thus according to that good.

The angels are also affected at the sight of the Lord according to the quality of their love. They who love Him deeply, are deeply affected; they who love Him less, are less affected; and the evil who are out of heaven, are tormented at his presence. When the Lord appears in any society, He appears there as an angel; but He is distinguished from others by the Divine which shines through Him.

HEAVEN PERFECTED BY VARIETY.

Heaven also exists wherever the Lord is acknowledged, believed in and loved. Variety in the worship of Him arising from the variety of good in different societies, is not injurious but advantageous; for the perfection of heaven results from such variety. It is difficult to explain intelligibly how the perfection of heaven is the result of such variety, unless we employ some terms familiar to the learned world, and by means of these show how a perfect unit is formed of various parts.

Every whole is composed of a variety of parts; for a whole which is not composed of various parts is nothing; therefore it has no form and no quality. But when a whole is composed of various parts, and these are arranged in a perfect form wherein each part joins

itself to another as a sympathizing friend in the series, then it is complete.

Now heaven is a whole composed of various parts arranged in the most perfect form; for the heavenly form is the most perfect of all forms. That all perfection results from this harmonious arrangement of parts that are different, is evident from all the beauty, pleasantness and delight which affect both the senses and the mind; for these exist and flow from no other source than from the concert and harmony of many concordant and sympathizing parts, either coexistent or successive, and not from one thing alone. Hence it is said that variety is charming, and it is known that its charms depend upon its quality.

From these considerations it may be seen as in a mirror how perfection results from variety, even in heaven; for from the things existing in the natural world those in the spiritual world may be seen as in a mirror.

THE SAME IS TRUE OF THE CHURCH.

The same may be said concerning the church as concerning heaven; for the church is the Lord's heaven on earth. There are also many churches; and each one is called a church, and likewise is a church so far as the good of love and faith rules therein. Here also the Lord makes a whole from different parts; thus from several churches He makes one church.

The same, too, may be said of each member of the

church in particular, as of the church in general; namely, that the church is within him and not without him; and that every man in whom the Lord is present in the good of love and faith, is a church. The same may be said also of a man in whom the church is, as of an angel in whom heaven is; that he is a church in the least form as an angel is a heaven in the least form; and further, that a man in whom the church is, is a heaven equally with an angel; for man was created that he might go to heaven and become an angel. Therefore he who receives good from the Lord, is a man-angel.

Lastly, it is to be observed that whoever has heaven in himself, not only has heaven in his greatest or general principles, but also in his least or most particular ones; and that the least things in him are an image of the greatest. This results from the fact that every one is his own love, and is of the same quality as his ruling love. Whatever rules flows into and arranges all the particulars, and everywhere induces a likeness of itself.

The ruling love in heaven is love to the Lord, because the Lord is there loved above all things. Hence He is there the All in all. He flows into all and each of the angels, arranges them, and induces in them a likeness of Himself, and causes heaven to be wherever He is. Hence an angel is a heaven in the least form, a society in a greater, and all the societies taken together in the greatest. (H. H., n. 51-58.)



VIII.

THE HUMAN FORM OF HEAVEN.



THAT heaven in its whole complex resembles one man, is an arcanum not yet known in the world ; but in heaven it is very well known.

To know this, together with the specific and particular things relating to it, is the chief article of the intelligence of the angels. On this knowledge also depend many more things which, without it as their general principle, could not enter distinctly and clearly into the ideas of their minds. Because they know that all the heavens together with their societies resemble one man, therefore also they call heaven **THE GREATEST** and **THE DIVINE MAN**; Divine from this, that the Divine of the Lord makes heaven.

That celestial and spiritual things are arranged and conjoined into that form and image, cannot be conceived by those who have no just idea respecting things spiritual and celestial. They imagine that the terrestrial and material things which compose the ultimate of man, are what make him ; and that he would not be man without them. But be it known to such that man is not man by virtue of these things, but by virtue of this : that he can understand what is true and will

what is good; these are the spiritual and celestial things which make man.

It is also generally known that every man is such as is the character of his understanding and will; and it might also be known that his earthly body is formed to serve these faculties in the world, and to perform uses in accordance with their dictates in the ultimate sphere of nature. Therefore also the body has no activity of itself, but acts altogether obsequious to the nod of the understanding and the will, insomuch that whatever a man thinks, he utters with the tongue and lips; and whatever he wills, he performs with the body and its members; so that understanding and will are the active agent, and the body does nothing itself.

Hence it is evident, that the things of the understanding and will are what make man; and that these are in the human form, because they act upon the most minute parts of the body, as what is internal acts upon what is external. By virtue of these faculties, therefore, man is called an internal and spiritual man. Heaven is such a man in the greatest and most perfect form.

Such is the idea of the angels concerning man. Therefore they never attend to the things which man does with the body, but to the will from which the body does them. This they call the man himself, and the understanding so far as it acts in unison with the will.

The angels, indeed, do not see heaven in the whole complex in the form of a man; for the whole heaven

does not fall under the view of any angel. But they sometimes see remote societies consisting of many thousands of angels, as one in such a form. And from a society as from a part, they form a conclusion concerning the whole which is heaven. For in the most perfect form, the whole is as the parts and the parts as the whole; the only difference being like that between similar things of greater and less magnitude. Hence they say that the whole heaven is such in the sight of the Lord [as a single society is when seen by them], because the Divine from the inmost and supreme beholds all things.

HEAVEN IS GOVERNED AS ONE MAN.

Such being the form of heaven, it is therefore ruled by the Lord as one man, and thence as one whole. For it is well known that although man consists of an innumerable variety of things, both in the whole and in part,—*in the whole*, of members, organs and viscera; *in part*, of series of fibres, nerves and blood vessels,—thus of members within members and parts within parts, yet the man, when he acts, acts as a unit. Such also is heaven under the auspices and guidance of the Lord.

The reason why so many different things in man act as one, is, because there is nothing whatever in him which does not contribute something to the common weal, and perform some use. The whole performs use to its parts, and the parts perform use to the whole; for

the whole is made up of the parts, and the parts constitute the whole; therefore they provide for each other, have respect to each other, and are conjoined in such a form that all and each have reference to the whole and its good. Hence it is that they act as one.

Consociations in the heavens are similar. They are joined together there according to their uses in a like form. Therefore they who do not perform use to the community, are cast out of heaven as things foreign to its nature. To perform use is to desire the welfare of others for the sake of the common good; and not to perform use is to desire the welfare of others, not for the sake of the common good but for the sake of self. These latter love themselves supremely, but the former love the Lord above all things.

Hence it is that they who are in heaven act in unison, not from themselves but from the Lord; for they regard Him as the one only Source of all things, and his kingdom as the community whose good is to be sought. This is meant by the Lord's words, "Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you." Matt. vi. 33. To seek his righteousness is [to seek] his good.

They who, in the world, love the good of their country more than their own, and the good of their neighbor as their own, are they who, in the other life, love and seek the kingdom of the Lord,—for there the kingdom of the Lord is in the place of their country. And they who love to do good to others, not for their

own sake but for the sake of the good, love their neighbor,—for in the other life good is the neighbor. All of this character are in the GRAND MAN, that is in heaven. (H. H., n. 59-64.)

How incomprehensible and unsearchable is the form of the human body, may appear in some general way from the nervous fibres whereby each and all of the parts are woven together. What is the nature of those fibres, and in what manner they perform their motions and fluxions in the brain, cannot be discerned by the eye; for innumerable fibres are there so folded together that, taken in the gross, they appear as a soft, continuous mass; and yet all and each of the things belonging to the will and understanding flow most distinctly into acts along those innumerable complicated fibres. How these fibres, again, wreath themselves together in the body, appears from the various collections of them called plexuses,—such as the cardiac plexus, the mesenteric plexus, and others; also from the knots of them which are called ganglions, into which many fibres from every province enter, and therein mingle together, and again go forth in new combinations to the performance of their functions,—and this repeated again and again; besides similar things in every viscus, member, organ and muscle.

Whoever examines these fibres with the eye of wisdom, and the many wonderful things pertaining to them, will be utterly astonished. And yet the things which the eye sees are few. Those which it does not see are yet

more wonderful because they belong to an interior realm. That this form corresponds to the form of heaven, is very plain from the operation of all things of the understanding and will in it and according to it. For whatever a man wills, descends spontaneously into act according to that form; and whatever he thinks, pervades those fibres from their beginnings even to their terminations,—whence comes sensation; and because it is the form of thought and will, it is the form of intelligence and wisdom. It is this form which corresponds to the form of heaven. (H. H., n. 212.)

Since the whole heaven resembles one man, it is therefore distinguished into members and parts like man; and these are also named like the members and parts of man. The angels likewise know in what member one and another society is; and they say that one society is in the member or some province of the head; another in that of the breast; another in that of the loins; and so on.

The spirits who are beneath heaven are greatly surprised when they hear and see that heaven is beneath as well as above. For they think and believe, like men in the world, that heaven is nowhere but over head. They do not know that the situation of the heavens is like that of the members, organs and viscera in man, some of which are above and some beneath; and that it is like the situation of the parts in each member, organ and viscus, some of which are within and some without. Hence they have confused ideas concerning heaven. (H. H., n. 65, 66.)



IX.

*EVERY SOCIETY AND EVERY ANGEL IS IN THE
HUMAN FORM.*



ALTHOUGH all in a heavenly society when viewed collectively, appear as one in the likeness of a man, still each society is a different man from every other. They differ like the faces of different individuals of the same family, and for a similar reason; that is, they differ according to the varieties of good in which they are, and which determines the form. The societies which are in the inmost or supreme heaven, and in the centre there, appear in the most perfect and beautiful human form.

It is worthy of remark that the greater the number in a society of heaven, and the more they act as one, the more perfectly human is the form of that society; for variety arranged in a heavenly form produces perfection; and where there are many there is variety. Every society of heaven also increases in number daily, and as it increases it becomes more perfect. And not only does the society become more perfect in this way, but the whole heaven also, because heaven is composed of societies.

Since increasing numbers make heaven more perfect,

it is evident how much deceived they are who believe that heaven will be shut when full. When yet the contrary is true, that it will never be shut; and that the greater its fullness, the greater its perfection. Therefore the angels desire nothing more earnestly than the arrival of new angelic guests.

As heaven is a man in the greatest form, and a society of heaven in a less, so is an angel in the least. For in the most perfect form, which is the form of heaven, there is a likeness of the whole in every part, and of every part in the whole. The reason is, that heaven is a communion; for it communicates all its own to each one, and each one receives all that he has from that communion. An angel is a receptacle [of all heavenly things], and thence a heaven in the least form.

Man, too, so far as he receives heaven, is also a receptacle, a heaven and an angel. This is described in the Apocalypse in these words: "He measured the wall of the holy Jerusalem, a hundred and forty-four cubits, the measure of a man, that is, of an angel." xxi. 17. In this passage Jerusalem is the Lord's church, and in a more eminent sense heaven; the wall is truth which protects from the assault of falsities and evils; a hundred and forty-four are all truths and goods in the complex; the measure is its quality; man is the subject in whom reside all these things in general and in particular, and therefore heaven is in him; and because an angel also is a man from these same things, therefore it is said, the measure of a man, which is that of an angel. This

is the spiritual sense of these words. Without that sense, who could understand what is meant by the wall of the holy Jerusalem being the measure of a man, which is that of an angel?

THIS TRUTH LEARNED FROM EXPERIENCE.

But to proceed now to experience. I have seen a thousand times that angels are human forms, or men; for I have conversed with them as man with man, sometimes with one alone, sometimes with many in company; nor did I discover in their form anything different from the form of man. And I have repeatedly wondered that they were such. And lest it should be said that it was a fallacy or a visionary fancy, I have been permitted to see them in a state of full wakefulness, when I was in the exercise of every bodily sense, and in a state of clear perception.

I have also frequently told them that men in the Christian world are in such blind ignorance concerning angels and spirits, as to believe them to be minds without form, and mere thoughts, concerning which they have no other idea than as of something ethereal in which there is somewhat vital. And because they thus ascribe to them nothing human except a thinking principle, they imagine that they cannot see, because they have no eyes; nor hear, because they have no ears; nor speak, because they have neither mouth nor tongue.

The angels said in reply, that they knew such a belief exists with many in the world, and that it is the

prevailing belief among the learned, and also to their astonishment among the clergy. They also assigned as a reason for this, that the learned who were the leaders, and who first broached such ideas concerning angels and spirits, thought of them from the sensual conceptions of the external man; and they who think from these, and not from interior light and the general idea implanted in every one, must of necessity adopt such fictions; because the sensuels of the external man can comprehend only what is within nature, but not what is above it, that is, nothing whatever of the spiritual world.

From these leaders as guides, the false notion concerning the angels was communicated to others who did not think for themselves, but from them. And they who first think from others, and make the things so thought matters of their faith, and afterwards view them as such from their own understanding, can with difficulty recede from them. Therefore they generally acquiesce in confirming them.

They further said that the simple in faith and heart have no such idea concerning the angels, but think of them as heavenly men, because they have not extinguished by erudition what was implanted in them from heaven, nor can they conceive of anything without a form. Hence it is that angels are always represented in temples, both in sculpture and painting, as men. Concerning what is thus implanted from heaven, they added, that it is the Divine communicated by influx to those who are in the good of faith and life.

From all my experience which is now of many years, I can declare that the form of the angels is in every respect human ; that they have faces, eyes, ears, breasts, arms, hands and feet ; that they see, hear, and converse with each other ; in a word, that they lack nothing which belongs to man, except the material body. I have seen them in a light which exceeds by many degrees the noon-day light of the world ; and in that light I observed all parts of their faces more distinctly and clearly than ever I did the face of men on earth. I have also been permitted to see an angel of the inmost heaven. His countenance was brighter and more resplendent than the faces of the angels of the inferior heavens. I examined him closely, and his form was perfectly human.

ANGELS NOT SEEN WITH THE NATURAL EYES.

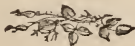
It is, however, to be observed that angels cannot be seen by man with his bodily eyes, but with the eyes of the spirit which is within him ; because the spirit is in the spiritual world, and all things of the body are in the natural world. Like sees like, because from like.

Besides, every one knows that the organ of bodily vision which is the eye, is so gross that it cannot see even the smaller things of nature except by the aid of optical glasses ; much less, then, can it discern those which are above the sphere of nature, as are all things in the spiritual world. Nevertheless, these are seen by man when he is withdrawn from the bodily sight, and the sight of his spirit is opened. This is effected in a

moment when it pleases the Lord that man should see spiritual things. And then he does not know but that he sees them with the eyes of the body.

Thus were angels seen by Abraham, Lot, Manoah, and the prophets. Thus the Lord also was seen by His disciples after His resurrection; and in like manner, too, have angels been seen by me. The prophets were called seers, and men whose eyes were open,—1 Sam. ix. 9; Numb. xxiv. 3,—because they saw with the eyes of the spirit; and the opening of this spiritual sight was called opening the eyes. This was the case with the servant of Elisha, of whom we read, “Elisha prayed and said, Jehovah, open, I pray thee, his eyes, that he may see: and Jehovah opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha.” 2 Kings vi. 17.

Good spirits with whom I have conversed on this subject, were deeply grieved that there should be such ignorance within the church concerning the nature of heaven, and concerning spirits and angels. And being displeased, they charged me by all means to make it known that they are not formless minds, nor ethereal breaths, but that they are men in form, and that they see, hear and feel equally as men in the world. (H. H., n. 70–77.)





X.

WHY HEAVEN IS IN THE HUMAN FORM.

NO angel in all the heavens ever conceives of the Divine under any other than the human form. And what is wonderful, those in the superior heavens are unable to think otherwise of the Divine. This necessity of their thought flows from the Divine itself, and also from the form of heaven according to which their thoughts extend themselves around. For every thought which the angels have has extension into heaven, and their intelligence and wisdom is in proportion to that extension. Hence it is that all there acknowledge the Lord, because in Him only is the Divine Human.

These things have not only been told me by the angels, but it has also been given me to perceive them when I have been elevated into the interior sphere of heaven. Hence it is evident that the wiser the angels are, the more clearly do they perceive this truth. And hence it is that the Lord appears to them; for the Lord appears in a Divine-angelic form which is the human, to those who acknowledge and believe in a visible Divine, but not to those who acknowledge and believe

in an invisible Divine; for the former can see their Divine, but the latter cannot.

THE ANGELIC CONCEPTION OF GOD.

Because the angels have no conception of an invisible Divine which they call a Divine without form, but of a visible Divine in a human form, therefore it is common with them to say that the Lord alone is Man; and that they are men from Him; and that every one is a man so far as he receives the Lord. By receiving the Lord they understand receiving good and truth which are from Him, since the Lord is in his own good and truth. This also they call intelligence and wisdom. They say that every one knows that intelligence and wisdom make the man, and not the face without them. This is manifest also from the angels of the interior heavens. Because they are in good and truth from the Lord, and thence in wisdom and intelligence, they are therefore in the most beautiful and most perfect human form; whilst the angels of the inferior heavens are in a form less perfect and less beautiful.

It is the opposite in hell. Those there, when viewed in the light of heaven, scarcely appear as men but as monsters; for they are not in good and truth, but in evil and the false, and thence in the opposites of intelligence and wisdom. Therefore also their life is not called life, but spiritual death.

Because the whole heaven and every part of it resem-

bles a man from the Divine Human of the Lord, therefore the angels say that they are in the Lord, and some that they are in his body; by which they mean that they are in the good of his love. As the Lord Himself also teaches, where he says: "Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me;—for without Me ye can do nothing.—Continue ye in my love. If ye keep my commandments, ye shall abide in my love." John xv. 4-10.

Such being the conception of the Divine in the heavens, it is therefore implanted in every man who receives any influx from heaven, to think of God under a human shape. So thought the ancients, and so the moderns likewise think, both those without and those within the church. The simple see Him in thought as an old man encompassed with brightness.

But all those have extinguished this implanted perception, who have removed the heavenly influx by their self-derived intelligence or by a life of evil. They who have extinguished it by self-derived intelligence, are not willing to acknowledge any but an invisible God; but they who have extinguished it by a life of evil, are not willing to acknowledge any God. Nor is either class aware that any such implanted perception exists, because it no longer exists with them; when yet this is the Divine celestial itself, which primarily flows from heaven into man, because man was born for heaven; and no one enters heaven without an idea of the Divine.

Hence it follows that one who has no true idea of heaven, that is, of the Divine from whom heaven exists, cannot be elevated to the first threshold of heaven. As soon as he approaches it, he is sensible of a resistance and strong repulsion. The reason is, that his interiors which ought to receive heaven are closed, since they are not in the form of heaven; yea, the nearer he approaches heaven, the more tightly are they closed. Such is the lot of those within the church who deny the Lord, and who, like the Socinians, deny his Divinity.

That the ancients had an idea of the Human [linked with their idea] of the Divine, is manifest from the appearances of the Divine to Abraham, Lot, Joshua, Gideon, Manoah, his wife and others, who, although they saw God as a man, still adored Him as the God of the universe, calling him the God of heaven and earth, and Jehovah. That it was the Lord who was seen by Abraham, He Himself teaches in John viii. 56; that it was He, also, who was seen by the rest, is evident from the Lord's words, "That no one has seen the Father and his shape, or heard his voice," John i. 18; v. 37.

GOD IS A DIVINE MAN.

But that God is a Man, can with difficulty be comprehended by those who judge everything from the sensual conceptions of the external man. For the sen-

sual man cannot think of the Divine except from the world and the objects therein; thus he cannot think otherwise of a Divine and Spiritual Man, than as of a corporeal and natural one. Hence he concludes that if God were a Man He would be as large as the universe; and if He ruled heaven and earth He would do it by means of many subordinate officers, after the manner of kings in the world. If he were told that in heaven there is no extension of space as in the world, he would not at all comprehend it; for he who thinks solely from nature and its light, thinks of no other sort of extension than that which is visible before him.

But people commit a great mistake when they think in this manner concerning heaven. Extension there is not like extension in the world. Extension in the world is determinate, and therefore measurable; but in heaven extension is not determinate, and therefore not measurable.

The inhabitants of heaven are astonished that men should imagine themselves intelligent who think of an invisible Being, that is, of a Being incomprehensible under any form, when they think of God; and that they should call those not intelligent and even simple, who think otherwise; when yet the contrary is the truth. They suggest that if those who imagine themselves intelligent because they think God has no form, would examine themselves, they would find that they regard nature as God; some of them nature as manifest to the sight, others nature in her invisible recesses.

And are they so blind as not to know what God is, what an angel is, what a spirit is, what their own soul is which is to live after death, what the life of heaven in man is, and many other things of intelligence? When yet those whom they call simpletons, know all these things in some measure. Their idea is, that God is the Divine in a human form ; that an angel is a heavenly man ; that their own soul which is to live after death, is like an angel ; and that the life of heaven in man is to live according to the divine precepts. These, therefore, the angels call intelligent, and fitted for heaven ; but the others, on the contrary, not intelligent. (H. H., n. 79-86.)





XI.

CORRESPONDENCE.

IT is unknown at this day what correspondence is. This ignorance arises from various causes, the chief of which is, that man has removed himself from heaven by the love of self and the world. For he who loves himself and the world above all else, cares only for worldly things, because they please the external senses and delight the carnal appetite; and has no concern about spiritual things, because they please the internal senses and delight the rational mind. Therefore such men reject spiritual things, saying they are too high for their comprehension.

It was otherwise with the ancients. To them the knowledge of correspondences was the chief of all knowledges. By means of this they acquired intelligence and wisdom, and those who were of the church had communication with heaven; for the knowledge of correspondences is angelic knowledge. The most ancient people, who were celestial men, actually thought from correspondence as do the angels. For this reason also they conversed with the angels. And for the

same reason the Lord often appeared to them and instructed them. But that knowledge is now so entirely lost, that it is not known what correspondence is.

Without a knowledge of correspondence no clear understanding can be had of the spiritual world; of its influx into the natural world; of the relation of the spiritual to the natural; of the spirit of man, which is called the soul; of the operation of the soul upon the body; and of the state of man after death. Therefore it is necessary to explain the nature of correspondence, and thus prepare the way for what is to follow.

ITS MEANING EXPLAINED AND ILLUSTRATED.

First, I will explain what correspondence is. — The whole natural world corresponds to the spiritual world; not only the natural world in general, but also every particular part thereof. Therefore whatever exists in the natural world from the spiritual, is said to be the correspondent [of that from which it exists]. It is to be observed that the natural world exists and subsists from the spiritual world, precisely as an effect from its efficient cause. All that is called the natural world which lies beneath the sun, and receives therefrom heat and light; and the things of this world are all those which thence subsist. But the spiritual world is heaven; and the things of that world are all those which are in heaven.

Since man is a heaven and also a world in the least

form after the image of the greatest, therefore there is both a spiritual and a natural world belonging to him. The interiors which belong to his mind and have relation to understanding and will, constitute his spiritual world; but the exteriors which belong to his body and have relation to its senses and actions, constitute his natural world. Whatever therefore in his natural world, that is, in his body and its senses and actions, exists from his spiritual world, that is, from his mind and its understanding and will, is called correspondent.

The nature of correspondence may be seen from the human face. In a face which has not been taught to dissemble, all the affections of the mind appear visibly in a natural form as in their type. Hence the face is called the index of the mind. Thus man's spiritual world is apparent in his natural world. In like manner the thoughts of his understanding are manifested in his speech, and the determinations of his will in the gestures of his body. Those things, therefore, which occur in the body, whether in the face, the speech or the gestures, are called correspondences.

From these considerations may also be seen what the internal man is, and what the external; namely, that the internal is that which is called the spiritual man, and the external that which is called the natural man; also that one is distinct from the other as heaven is from the world; and likewise that all things which are done and exist in the external or natural man, are done and exist from the internal or spiritual man.

GENERAL CORRESPONDENCE OF HEAVEN WITH MAN.

Thus far concerning the correspondence of the internal or spiritual man with the external or natural. I shall now treat of the correspondence of the whole heaven with every part of man.

It has been shown that the universal heaven resembles one man, that it is in the form of a man, and is therefore called the **GRAND MAN**. It has also been shown that the angelic societies whereof heaven consists, are arranged like the members, organs and viscera in man; so that some are in the head, some in the breast, some in the arms and some in every particular part of those members. The societies, therefore, which are in any member in heaven, correspond to a like member in man.

That heaven is distinguished into two kingdoms, one of which is called the celestial and the other the spiritual kingdom, may be seen above. The celestial kingdom in general corresponds to the heart and to all things in the whole body belonging to it; and the spiritual kingdom to the lungs, and to all things throughout the body belonging to them. The heart and the lungs also form two kingdoms in man. The heart rules therein by the arteries and veins, the lungs by the nervous and moving fibres,—both, in every effort and action.

In every man's spiritual world which is called his spiritual man, there are also two kingdoms; the kingdom of the will and the kingdom of the understanding.

The will rules by the affections of good, and the understanding by the affections of truth. These kingdoms also correspond to the kingdoms of the heart and lungs in the body.

The case is similar in heaven. The celestial kingdom is the will-principle of heaven, and the good of love there rules. The spiritual kingdom is the intellectual principle of heaven, and there truth rules. These are what correspond to the functions of the heart and lungs in man. It is from this correspondence that the heart in the Word signifies the will and also the good of love; and the breath of the lungs, the understanding and the truth of faith. Hence also the affections are ascribed to the heart, although they are not there nor derived from it.

ITS CORRESPONDENCE WITH EACH MEMBER.

The correspondence of the two kingdoms of heaven with the heart and lungs, is the general correspondence of heaven with man. But there is one less general with each member, organ and viscus, which shall now be explained.

In the GRAND MAN which is heaven, they who are in the head excel all others in every good; for they are in love, peace, innocence, wisdom, intelligence, and thence in joy and happiness. These flow into the head of man and the things thereto belonging, and correspond to them. They who are in the breast in the

GRAND MAN which is heaven, are in the good of charity and faith, and also flow into the breast of man to which they correspond. But they in the GRAND MAN or heaven who are in the loins, and in the organs dedicated to generation there, are in conjugal love. They who are in the feet, are in the ultimate good of heaven which is called spiritual-natural. They who are in the arms and hands, are in the power of truth derived from good. They who are in the eyes, excel in understanding; they who are in the ears, in attention and obedience; they who are in the nostrils, in perception; and they who are in the mouth and tongue, in discourse from understanding and perception. They who are in the kidneys excel in truth which examines, separates and corrects; and they who are in the liver, pancreas and spleen are skilled in the various purifications of good and truth.

So with those in other members and organs. They all flow into similar parts of man, and correspond to them. The influx of heaven is into the functions and uses of the members; and uses, because they are from the spiritual world, clothe themselves with a form by means of things in the natural world, and thus appear in the effect. Hence comes correspondence.

Hence it is that these same members, organs and viscera, denote similar things in the Word; for all things in the Word have a signification according to correspondences. By the head, therefore, is signified intelligence and wisdom; by the breast, charity; by the

loins, conjugal love; by the arms and hands, the power of truth; by the feet, the natural [principle]; by the eyes, understanding; by the nostrils, perception; by the ears, obedience; by the kidneys, the purification of truth; and so on.

Hence also it is usual, in common discourse, to say of an intelligent and wise man, that he has a head; of one who is in charity, that he is a bosom friend; of one who excels in perception, that he is quick-scented; of one who excels in intelligence, that he is sharp-sighted; of one in power, that he has long arms; and of one who purposes from love, that he does it from the heart. These and many other sayings in common use, are from correspondence; for such expressions are from the spiritual world, although man does not know it.

That there is such a correspondence of all things of heaven with all things of man, has been shown me by much experience — so much, indeed, that I am as sure of it as of any truth that is clear beyond a doubt. But it is needless to adduce here all this experience; nor can I, on account of its abundance. It may be seen in the *ARCANA CŒLESTIA*, in the sections which treat of Correspondences, of Representations, of the Influx of the Spiritual World into the Natural, and of the Intercourse between the Soul and the Body.

But although all things of the human body correspond to all things of heaven, still man is not an image of heaven as to his external form, but as to his internal. For the interiors of man receive heaven, and his ex-

teriors receive the world. So far, therefore, as his interiors receive heaven, man as to them is a heaven in the least form after the image of the greatest. But so far as his interiors do not receive, he is not a heaven nor an image of the greatest.

Nevertheless the exteriors which receive the world, may be in a form according to the order of the world, and thence in various beauty; for external beauty which is of the body, derives its cause from parents and from the formation in the womb, and is afterwards preserved by a common influx from the world.

Hence it is that the form of one's natural man may differ very much from the form of his spiritual man. I have occasionally seen the form of the spirit of particular persons. In some who had beautiful and handsome faces, the spirit was deformed, black and monstrous, so that it might be called an image of hell, not of heaven; but in some who were not beautiful in person, the spirit was beautiful, fair and angelic. The spirit of man also appears after death such as it was in the body which clothed it when living in the world. (H. H., n. 87-89.)





XII.

CORRESPONDENCE OF HEAVEN WITH THE THINGS OF EARTH.



ALL things which belong to the earth are distinguished into three great classes called kingdoms; namely, the animal, the vegetable and the mineral kingdom. The objects in the animal kingdom are correspondences in the first degree, because they live; those in the vegetable kingdom are correspondences in the second degree, because they only grow; those in the mineral kingdom are correspondences in the third degree, because they neither live nor grow.

The correspondences in the animal kingdom are living creatures of various kinds, both those which walk and creep on the earth, and those which fly in the air. They are not specifically mentioned here, because they are well known. The correspondences in the vegetable kingdom are all things which grow and flourish in gardens, forests, fields and plains,—which are not named, because they also are known. The correspondences in the mineral kingdom are the metals, both noble and base; precious stones and those not precious; earths of various kinds, and also waters. Besides these,

whatever the industry of man prepares from them for his own use, are also correspondences, such as food of every kind, garments, houses, temples and other things.

The things above the earth, as the sun, moon and stars, likewise those in the atmospheres, as clouds, mists, rain, lightnings and thunders are also correspondences. Those, too, which result from the presence and absence of the sun, as light and darkness, heat and cold, are correspondences. Likewise those which thence follow in succession, as the seasons of the year which are called spring, summer, autumn and winter; and the times of the day, as morning, noon, evening and night.

In a word, all things which exist in nature, from the least to the greatest, are correspondences. They are correspondences, because the natural world and all that belongs to it exists and subsists from the spiritual world, and both from the Divine. Subsists, I say; because everything subsists from that which gave it existence, for subsistence is perpetual existence; and because nothing can subsist from itself, but from a cause prior to itself, that is, from the First. Should it, therefore, be separated from the First, it would utterly perish and disappear.

Everything in nature which exists and subsists from divine order is a correspondent. The divine good which proceeds from the Lord makes divine order. It commences from Him, proceeds from Him through the heavens successively into the world, and there termi-

nates in ultimates. All things in the world which are according to order are correspondences; and all things there are according to order, which are good and fit for use; for every good is a good according to use. Form has relation to truth, because truth is the form of good. Hence it is that all things in the whole world and partaking of the nature of the world, which are in divine order, have relation to good and truth.

But no one at this day can know the spiritual things in heaven to which the natural things in the world correspond, except by revelation from heaven, because the knowledge of correspondences is now lost. I will therefore illustrate by some examples the nature of the correspondence of spiritual things with natural.

CORRESPONDENCE OF ANIMALS.

The animals of the earth in general correspond to affections; the gentle and useful ones, to good affections; the savage and useless, to evil affections. In particular, cows and oxen correspond to the affections of the natural mind; sheep and lambs, to the affections of the spiritual mind; but winged creatures, according to their species, correspond to the intellectual things of both minds.

Hence it is that various animals, as cows, oxen, rams, sheep, she-goats, he-goats, he-lambs, she-lambs, and also pigeons and turtle-doves were devoted to a sacred use in the Israelitish church,—which was a representative

church,—and sacrifices and burnt-offerings were made of them ; for in that use they correspond to things spiritual which were understood in heaven according to correspondence.

Animals, also, according to their genera and species are affections, because they live ; for everything has life from no other source than from affection and according to it. Hence every animal has innate knowledge according to the affection of its life. Man, too, is similar to animals as to his natural man, and therefore is compared to them in common discourse. If he be of a gentle disposition, he is called a sheep or a lamb ; if of a savage temper, he is called a bear or a wolf ; if cunning, he is called a fox or a serpent ; and so on.

CORRESPONDENCE OF TREES, GARDENS, ETC.

There is a like correspondence with the things in the vegetable kingdom. A garden in general corresponds to heaven as to intelligence and wisdom ; on which account heaven is called in the Word the garden of God and paradise ; and also by man, the heavenly paradise. Trees according to their species correspond to the perceptions and knowledges of good and truth, from which come intelligence and wisdom. Therefore the ancients, who were versed in the knowledge of correspondences, held their sacred worship in groves. Hence it is that in the Word trees are so often mentioned ; and that heaven, the church and man are compared to them, as

to the vine, the olive, the cedar and others; and the good works which they do are compared to fruits.

The food also which they produce, especially that from grain, corresponds to the affections of good and truth, because these nourish the spiritual life as terrestrial food does the natural. Hence bread in general corresponds to the affection of all good, because it supports life better than other aliments, and because bread means all kinds of food. On account of this correspondence also the Lord calls Himself the bread of life. And for the same reason, too, bread was applied to a sacred use in the Israelitish church; for it was set upon the table in the tabernacle, and called the bread of faces [or show-bread]. Likewise all the divine worship which was performed by sacrifices and burnt-offerings, was called bread. On account of this correspondence, also, the most holy solemnity of worship in the Christian church is the Holy Supper, in which are distributed bread and wine. From these few examples the nature of correspondence may be clearly seen.

LINKS CONNECTING HEAVEN AND EARTH.

In what manner the conjunction of heaven with the world is effected by correspondences, shall also be briefly explained.

The kingdom of the Lord is a kingdom of ends which are uses; or,—what is the same,—it is a kingdom of uses which are ends. Therefore the universe was so

created and formed by the Divine that uses might everywhere be clothed with coverings, whereby they are embodied in act or effect, first in heaven and afterwards in the world ; thus by degrees and successively even to the ultimates of nature.

Hence it is evident that the correspondence of natural with spiritual things, or of the world with heaven, is effected by uses, and that uses conjoin them ; and that the forms with which uses are clothed, are correspondences and mediums of conjunction in proportion as they are forms of use.

In the natural world and its three kingdoms, all things which exist according to order are forms of use, or effects formed from use for use. Therefore these things are correspondences. The actions of man likewise are uses in form, and are correspondences, whereby he is conjoined to heaven so far as he lives according to divine order, or so far as he is in love to the Lord and in charity toward his neighbor. To love the Lord and the neighbor in general is to perform uses.

It is to be further observed, that the natural world is conjoined with the spiritual by means of man, or that he is the medium of their conjunction ; for both worlds exist in him. Therefore so far as man is spiritual, he is a medium of conjunction ; but so far as he is natural and not spiritual, he is not a medium of conjunction. Still, without man as a medium, the divine influx into the world continues, and also into those things which

are of the world with man, but not into his rational faculty.

As all things which are according to divine order correspond to heaven, so all things which are contrary to divine order correspond to hell. All those which correspond to heaven, have relation to good and truth ; and those which correspond to hell, have relation to the evil and the false.

THE USE OF THIS KNOWLEDGE.

Something shall now be said concerning the knowledge of correspondences and its use. It was remarked above, that the spiritual world which is heaven, is conjoined with the natural world by correspondences. Hence man has communication with heaven by correspondences ; for the angels of heaven do not think from natural things as man does. Therefore when man is in the knowledge of correspondences, he may be associated with the angels as to the thoughts of his mind, and thus be conjoined with them as to his spiritual or internal man. •

The Word was written by pure correspondences, in order that man might be conjoined with heaven ; for even the minutest parts of the Word correspond to something spiritual. Therefore if man were well acquainted with correspondences, he would understand the spiritual sense of the Word, and become acquainted with arcana whereof he perceives nothing in the sense

of the letter. For in the Word there is both a literal and a spiritual sense. The literal sense consists of such things as are in the world, but the spiritual sense of such things as are in heaven. And since the conjunction of heaven with the world is by correspondences, therefore such a Word was given that everything in it, even to an iota, corresponds.

THE GOLD, SILVER AND COPPER AGES.

I have been informed from heaven that the most ancient people on our earth, who were celestial men, thought from correspondences themselves; and that the natural things of the world which were before their eyes, served them as mediums of such thought. And because they were of such a character, they were associated with the angels and conversed with them; and thus heaven was conjoined to the world through them. On this account that time was called the golden age; concerning which it is also said by ancient writers, that the inhabitants of heaven dwelt with men and held intercourse with them as friends with friends.

After those times there arose another race who did not think from correspondences themselves, but from the knowledge of correspondences. And I was informed that there was conjunction of heaven with man even then, but not so intimate. That period was called the silver age.

After them succeeded a race who, indeed, were ac-

quainted with correspondences, but did not think from the knowledge of them, because they were in natural good, and not, like their predecessors, in spiritual good. That period was called the copper age. I was told that after those times man gradually became external, and at length corporeal; and that then the knowledge of correspondences was wholly lost; and with it, the knowledge of heaven and of nearly everything relating to it.

These ages were named from gold, silver and copper; because gold from correspondence signifies celestial good, in which the most ancient people were principled; silver, spiritual good, which was the characteristic of the ancients who succeeded them; and copper, natural good, in which the next succeeding race were principled. But iron, from which the last age was named, signifies hard truth without good. (H. H., n. 104-115.)





XIII.

THERE IS A SUN IN HEAVEN.



THE sun of this world does not appear in heaven, nor anything which exists from this sun, because all that is natural. For nature commences from this sun, and whatsoever is produced by it is called natural. But the spiritual in which heaven is, is above nature, and entirely distinct from the natural; nor do they communicate with each other except by correspondences.

But although the sun of the world does not appear in heaven, nor anything which exists from this sun, still there is a sun there; and light and heat and all things which are in the world and a great many more, but not from a similar origin; for the things which exist in heaven are spiritual, and those which exist in the world are natural. The sun of heaven is the Lord; the light there is divine truth, and the heat is divine good, both of which proceed from the Lord as a sun. From that origin are all things which exist and appear in heaven.

The Lord appears in heaven as a sun, because He is the divine love from which all spiritual things exist, as all natural things exist by means of the sun of this

world. It is that love which shines as a sun. That He actually appears in heaven as a sun, has not only been told me by the angels, but has also been given me occasionally to see.

The Lord appears as a sun, not in heaven but high above it. Nor does He appear over the head or in the zenith, but before the faces of the angels at a middle altitude. He appears differently according to each individual's reception of Him; in one way, therefore, to those who receive Him in the good of love, and in another to those who receive Him in the good of faith. To those who receive Him in the good of love, He appears as a sun, fiery and flaming according to reception. These are in his celestial kingdom. But to those who receive Him in the good of faith, He appears as a moon, white and shining according to reception. These are in his spiritual kingdom.

This difference in the Lord's appearance arises from correspondence. For the good of love corresponds to fire, and therefore fire in the spiritual sense is love; and the good of faith corresponds to light, and therefore light in the spiritual sense is faith.

Hence it is that in the Word, the Lord as to love is compared to the sun, and as to faith, to the moon; and also that love from the Lord to the Lord is signified by the sun, and faith from the Lord in the Lord is signified by the moon; as in the following passages: Isaiah xxx. 26, xiii. 10; Ezek. xxxii. 7, 8; Joel ii. 2, 10, 31, iv. 15; Apoc. vi. 12; Matt. xxiv. 29: and elsewhere. In these

passages by the sun is signified love, by the moon faith, and by the stars the knowledges of good and truth. These are said to be darkened, to lose their light and to fall from heaven when they no longer exist [in the church].

That the Lord appears in heaven as a sun, is evident also from his transfiguration before Peter, James and John. "Then his face shone as the sun." Matt. xvii. 2. When He appeared thus to those disciples, they were withdrawn from the body and were in the light of heaven. Hence the ancients with whom the church was representative, turned their faces toward the sun in the east when engaged in divine worship; and from them is derived the custom of building churches with an aspect toward the east.

The nature and intensity of the Divine Love may be manifest from comparison with the sun of the world, for — though it may appear incredible — the Divine Love is far more ardent than this sun. Therefore the Lord as a sun does not flow immediately into heaven, but the ardency of His love is tempered by degrees in the way. The tempering mediums appear like radiant belts around the sun. And besides, the angels are veiled in a thin suitable cloud, lest they should suffer injury from the influx. Therefore they are distant from the Lord according to their reception of his love. The superior heavens are nearest to Him, because they are in the good of love; but the inferior heavens are more remote from Him, because they are in the good of faith; but

they who are in no good, like the infernals, are most remote,—and remote in proportion as they are opposed to good.

But when the Lord appears in heaven, which often occurs, He does not appear clothed with the sun, but in an angelic form, distinguished from the angels by the Divine which is translucent from his face. For He is not there in person, because in person He is always encompassed with the sun; but He is present there by aspect. For it is common in heaven for persons to appear as present in the place where the view is fixed or terminated, although it is very far from the place where they actually are. This presence is called the presence of the internal sight. I have also seen the Lord out of the sun in an angelic form, a little beneath it on high; and also near, in a similar form, with a resplendent countenance; and once as a burning light in the midst of the angels.

Since the Lord appears in heaven as a sun, from the divine love which is in Him and from Him, therefore all who are in the heavens turn themselves constantly to Him. They who are in the celestial kingdom turn themselves to Him as a sun; and they who are in the spiritual kingdom, as a moon. But they who are in hell turn themselves to the thick darkness which is opposite, thus backward from the Lord. The reason is, that all who are in the hells are in the love of self and the world, thus opposite to the Lord.

Hence it is that they who are in the hells are said to

be in darkness, and they who are in the heavens, in light. Darkness signifies the false from evil ; and light, the truth from good. They turn themselves thus, because all in the other life look to those things which rule in their interiors, that is to their loves ; and the interiors fashion the countenance of an angel and spirit. And in the spiritual world there are not determinate quarters as in the natural, but they are determined by the direction of the face.

Man also as to his spirit turns himself in like manner ; — away from the Lord, if he be in the love of self and the world, and toward Him, if he be in love to the Lord and the neighbor. But man is ignorant of this, because he is in the natural world, where the quarters are determined according to the rising and setting of the sun.

Since the Lord is the sun of heaven, and all things which are derived from Him look to Him, therefore He is the common centre from which is all direction and determination. And therefore all things which are beneath, both those in heaven and those on earth, are in his presence and under his auspices. (H. H., n. 116-124.)

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XIV.

LIGHT AND HEAT IN HEAVEN.



THAT there is light in heaven cannot be comprehended by those who think only from nature ; when yet the light there is so great as to exceed by many degrees the mid-day light of the world. I have often seen it, even in the evening and night. At first I wondered when I heard the angels say, that the light of the world is little more than shade in comparison with the light of heaven. But since I have seen it, I can testify that it is so. Its whiteness and brilliancy surpass all description. The things seen by me in heaven, were seen in that light ; thus more clearly and distinctly than things in the world.

The light of heaven is not natural like that of the world, but spiritual ; for it proceeds from the Lord as a sun, and that sun is divine love. That which proceeds from the Lord as a sun, is called in the heavens divine truth, although in its essence it is divine good united to divine truth. Hence the angels have light and heat ; light from the divine truth, and heat from the divine good. From this consideration it is evident

that the light and heat of heaven are not natural but spiritual from their origin.

THE LIGHT OF HEAVEN IS DIVINE TRUTH.

Divine truth is light to the angels, because they are spiritual and not natural. Spiritual beings see from their sun, and natural beings from theirs. Divine truth is the source whence the angels have understanding; and understanding is their internal sight which flows into and produces their external sight. Hence the things which appear in heaven from the Lord as a sun, appear in light.

Such being the origin of light in heaven, therefore it varies according to the reception of divine truth from the Lord, or — what is the same — according to the intelligence and wisdom of the angels. It is therefore different in the celestial kingdom from what it is in the spiritual, and different in each society. The light in the celestial kingdom appears flamy, because the angels of that kingdom receive light from the Lord as a sun; but the light in the spiritual kingdom is white, because the angels of that kingdom receive light from the Lord as a moon. Moreover, the light is not the same in one society as in another. It differs in each society; for those in the centre are in greater light, and those round about them in less. In a word, in the same degree in which the angels are recipients of divine truth — that is, are in intelligence and wisdom from the Lord — they have light. Hence they are called angels of light.

Since the Lord in the heavens is divine truth, and divine truth there is light, therefore in the Word He is called the Light; and in like manner every truth which is from Him; as in the following passages: "Jesus said, I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." John viii. 12. "As long as I am in the world, I am the light of the world." ix. 5. "Jesus said, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. While ye have the light, believe in the light, that ye may be the children of light. I have come a light into the world, that whosoever believeth in Me may not abide in darkness." xii. 35, 36, 46. "Light is come into the world, but men loved darkness rather than light." iii. 19. John says concerning the Lord, "This is the true light, which enlighteneth every man." i. 4, 9. "The people who sit in darkness have seen a great light; and to them who sat in the shadow of death, light has arisen." Matt. iv. 16. "I will give thee for a covenant of the people, for a light of the nations." Isa. xlii. 6. "I have ordained thee for a light of the nations, that thou mayest be my salvation even to the end of the earth." Isa. xlix. 6. "The nations that are saved shall walk in His light." Apoc. xxi. 24. "Send Thy light and Thy truth; they shall lead me." Ps. xliii. 3. In these and other passages, the Lord is called light from divine truth which is from Him. In like manner the truth itself is called light.

Since light in the heavens proceeds from the Lord as a sun, therefore when He was transfigured before Peter, James and John, "His face appeared as the sun, and his raiment as the light, glittering and white as snow, so as no fuller on earth could whiten them." Mark ix. 3; Matt. xvii. 2. The Lord's raiment appeared thus, because it represented the divine truth which is from Him in the heavens. Garments in the Word also signify truths; whence it is said in David, "Jehovah, Thou clothest Thyself with light as with a garment." Psalm civ. 2.

MAN'S INNER SPIRITUAL LIGHT.

That the light in heaven is spiritual, and that spiritual light is divine truth, may also be inferred from this consideration: that man likewise enjoys spiritual light, and derives illustration therefrom so far as he is in intelligence and wisdom from divine truth.

The spiritual light of man is the light of his understanding; and the objects of the understanding are truths, which he arranges analytically into classes, forms into reasons, and from them draws conclusions in a series. The natural man is not aware that it is real light by which the understanding sees such things, because he does not see that light with his eyes, nor perceive it in thought. Many, however, know that this light is real, and they also distinguish it from the natural light in which those are who think naturally

and not spiritually. They think naturally who look only to the world, and attribute all things to nature; but they think spiritually who look to heaven and attribute all things to the Divine.

It has been frequently granted me to perceive and also to see that the light which enlightens the mind is true light, altogether distinct from that which is called natural light [*lumen*]. I have been elevated into that light more and more interiorly, by degrees, and my understanding was enlightened in proportion to the elevation; until at length I perceived what I did not perceive before, and at last such things as I could not even grasp in thought from natural light. I have sometimes been vexed at this dulness of the natural mind about things which were very distinctly perceived in heavenly light.

Since there is a light appropriate to the understanding, therefore we speak of the understanding in the same terms as of the eye; as, that it sees and is in light when it perceives; and that it is obscure and dark when it does not perceive; with many similar expressions.

Since the light of heaven is divine truth, therefore also that light is divine wisdom and intelligence. Wherefore to be elevated into the light of heaven, means to be elevated into intelligence and wisdom, and to be enlightened. Hence it follows that the angels are in light exactly in proportion to their intelligence and wisdom.

Again: because the light of heaven is divine wisdom, therefore the true character of all is manifest in that light; for the interiors of every one there are clearly revealed in the face, and his precise character made known. Not the least thing is concealed. The interior angels even love to have all things within them made manifest, because they will nothing but good.

They, on the other hand, who are beneath heaven, and do not will what is good, are very much afraid of being seen in the light of heaven. And, what is wonderful, the infernals appear to each other as men; but in the light of heaven, as monsters with horrible faces and horrible bodies,—the exact forms of their own evil.

Man, as to his spirit, appears in the same hideous form when viewed by the angels. If good, he appears as a man, beautiful according to his good; if evil, as a monster, deformed according to his evil. Hence it is evident that all things are made manifest in the light of heaven. They are made manifest because the light of heaven is divine truth.

WHAT THE HEAT OF HEAVEN IS.

The heat of heaven in its essence is love. It proceeds from the Lord as a sun, and is the divine love in Him and from Him. Hence it is evident that the heat of heaven is spiritual as well as its light; for it is from the same origin.

There are two things which proceed from the Lord as a sun ; divine truth and divine good. Divine truth in the heavens is light, and divine good is heat. But divine truth and divine good are so united that they are not two but one ; yet even with the angels they are separated,—for there are angels who receive the divine good more than the divine truth, and others who receive the divine truth more than the divine good. They who receive more of the divine good, are in the Lord's celestial kingdom ; and they who receive more of the divine truth, are in his spiritual kingdom. The most perfect angels are they who receive both in the same degree.

The heat of heaven, like its light, is everywhere various. That in the celestial kingdom differs from that in the spiritual ; and it differs also in every society. And not only does it differ in degree, but even in kind. It is more intense and pure in the Lord's celestial kingdom, because the angels there are more receptive of the divine good. It is less intense and pure in the Lord's spiritual kingdom, because the angels there are more receptive of divine truth. And it differs also in every society according to reception.

There is heat also in the hells, but it is unclean. The heat in heaven is what is meant by sacred and celestial fire, and the heat of hell is what is meant by profane and infernal fire ; and by both is meant love. Celestial fire means love to the Lord and love toward the neighbor, and every affection derived from these

loves; and infernal fire means the love of self and the world, and every lust derived from these loves.

That love is heat from a spiritual origin, is evident from a man's growing warm according to the intensity of his love; for according to its strength and quality he grows hot and is inflamed, and the ardor of his love becomes manifest when it is assailed. Hence also it is common to speak of being inflamed, becoming heated, burning, boiling, taking fire, both in reference to the affections which are of the love of good, and also to the lusts which are of the love of evil.

The love which proceeds from the Lord as a sun is felt in heaven as heat, because the interiors of the angels receive love from the divine good which is from the Lord, and their exteriors are warmed from the love in their interiors. Hence it is that heat and love so perfectly correspond to each other in heaven, that every one there enjoys a kind and degree of heat corresponding to the kind and degree of his love,—agreeable to what was just stated.

The heat of the world does not enter heaven at all, because it is too gross, and is not spiritual but natural. But it is otherwise with men, because they are in the spiritual world as well as in the natural world. They, as to their spirits, grow warm altogether according to their loves; but as to their bodies they become warm both from the heat of the spirit and from the heat of the world. The former flows into the latter because they correspond.

The nature of the correspondence of these two kinds of heat is manifest from animals; for their loves,—the chief of which is the love of propagating their species,—burst forth and operate according to the presence and afflux of heat from the sun of the world, which heat prevails only in the spring and summer seasons. They are much mistaken who imagine that the influent heat of the world excites loves; for the natural does not flow into the spiritual, but the spiritual into the natural. The latter kind of influx is according to divine order; but the former is contrary thereto.

THE LIGHT AND LIFE OF ALL SOULS.

Angels, like men, have understanding and will. The light of heaven forms the life of their understanding, because the light of heaven is divine truth, and thence divine wisdom. And the heat of heaven forms the life of their will, because the heat of heaven is divine good, and thence divine love. The very life itself of the angels is from that heat; but not from the light except so far as it contains heat. That life is from heat is evident; for on the removal of heat, life perishes.

The case is similar in regard to faith without love, or truth without good; for truth, which is called the truth of faith, is light, and the good which is of love is heat. These truths appear more manifest [when illustrated by comparisons drawn] from the heat and light of the world, to which the heat and light of heaven correspond.

From the heat of the world conjoined with light, all things which grow on the earth are vivified and flourish. This conjunction takes place in the seasons of spring and summer. But from light separate from heat nothing is vivified or flourishes, but ^{*}all things become torpid and die. This separation takes place in winter-time, when heat is absent though light continues. From this correspondence heaven is called paradise; because there truth is conjoined with good, or faith with love, as light is conjoined with heat in the spring-time on earth. From these considerations the truth already stated becomes more obvious, that the Divine of the Lord in heaven is love to Him and charity toward the neighbor.

It is said in John, "In the beginning was the Word, and the Word was with God, and the Word was God: all things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men; He was in the world and the world was made by Him.—And the Word was made flesh and dwelt among us, and we beheld His glory." i. 1, 3, 4, 10, 14. That it is the Lord who is meant by the Word, is plain; for it is said that the Word was made flesh. But what is specifically meant by the Word, has not yet been known, and shall therefore be declared. The Word in the above passage is divine truth, which is in the Lord and from Him. Therefore also it is there called light.

That all things were made and created by the divine truth will now be explained.

POWER OF DIVINE TRUTH—ILLUSTRATED.

Divine truth has all power in heaven ; and without it there is absolutely none. All the angels are called powers from divine truth, and actually are powers in proportion as they are recipients or receptacles thereof. By means of it they have power over the hells, and over all who set themselves in opposition to it. A thousand enemies cannot there endure one ray of the light of heaven, which is divine truth. Since the angels are angels by virtue of their reception of divine truth, it follows that the whole heaven is from no other source ; for heaven consists of angels.

That such immense power is inherent in divine truth, cannot be believed by those who have no other idea of truth than they have of thought or discourse, in which there is no inherent power except so far as others obey it. But there is an inherent power in divine truth, and such power, that heaven and earth and all things therein were created by it. That divine truth possesses such inherent power may be illustrated by two comparisons, namely, by the power of truth and good in man, and by the power of light and heat from the sun in the world.

By the power of truth and good in man. Every thing which man does, he does from his understanding and will. He acts from his will by good, and from his understanding by truth ; for all things in the will have relation to good, and all things in the understanding to

truth. From these, therefore, man puts his whole body in action, and thousands of things spontaneously and at once rush in at their nod and pleasure. Hence it is evident that the whole body was formed to be obsequious to good and truth, and, consequently, was formed from good and truth.

By the power of heat and light from the sun in the world. All things which grow in the world, as trees, cereals, flowers, grasses, fruits and seeds, exist from no other source than the heat and light of the sun. Hence it may be seen what a power of production is inherent in those elements. What, then, must be the power of divine light which is divine truth, and of divine heat which is divine good! From these heaven exists, and consequently the world,—for the world exists through heaven, as was shown above.

From these considerations may be seen in what manner it is to be understood, that by the Word all things were made, and that without Him was not anything made that was made; and also that the world was made by Him, namely, by divine truth from the Lord.

It is to be observed that the divine good and truth which are in the heavens from the Lord as a sun, are not in the Lord but from Him. In the Lord there is only divine love which is the *esse* from which those exist. To proceed means to exist from an *esse*. This, too, may be illustrated by comparison with the sun of the natural world. The heat and light which are in the world, are not in the sun but from the sun. In the

sun there is nothing but fire, from which heat and light exist and proceed.

Since the Lord as a sun is divine love, and divine love is divine good itself, therefore the Divine which proceeds from Him and is his Divine in heaven, is called, for the sake of distinction, divine truth ; although it is divine good united with divine truth. This divine truth is what is called the Holy [Spirit] proceeding from him. (H. H., n. 126-140.)





XV.

STATES OF THE ANGELS VARIABLE.



THE angels are not constantly in the same state as to love, nor, consequently, as to wisdom ; for all their wisdom is from and according to love. Sometimes they are in a state of intense love, and sometimes in a state of love not so intense. It decreases by degrees from its greatest to its least. When they are in the greatest degree of love, they are in the light and heat of their life, or in their bright and delightful state ; but when they are in the least degree, they are in shade and cold, or in their state of obscurity and undelight. From the last state they return again to the first ; and so on.

These states do not succeed each other uniformly, but with variety, like the variations of the state of light and shade, and of heat and cold ; or like morning, noon, evening and night every day in the world, with perpetual variety throughout the year. They also correspond ; morning, to a state of their love in brightness ; noon, to a state of their wisdom in brightness ; evening, to a state of their wisdom in obscurity ; and night, to a state of no love and wisdom.

But it is to be observed that there is no correspondence

of night with the states of life of those who are in heaven; but there is a correspondence of the twilight which precedes the morning. The correspondence of night is with those who are in hell. From this correspondence days and years in the Word signify states of life in general; heat and light signify love and wisdom; morning, the first and highest degree of love; noon, wisdom in its light; evening, wisdom in its shade; day-break, the obscurity which precedes the morning; and night, the deprivation of love and wisdom.

The states of the various things without the angels and which appear before their eyes, are also changed with the states of their interiors which are of their love and wisdom; for the things which are without them assume an appearance according to those within them.

Every angel experiences such changes of state, and so does each society as a whole; but still with variety, because they differ in love and wisdom. For they who are in the midst are in a more perfect state than they who are around them. Perfection diminishes successively from the centre to the circumferences of each society. But it would be tedious to specify the differences; for every one undergoes changes according to the quality of his love and faith. Hence it is that one is in his brightness and delight, when another is in his obscurity and undelight; and this at the same time and within the same society.

The changes in one society also differ from those in another, and those in the societies of the celestial king-

dom, from those in the societies of the spiritual kingdom. These differences in their changes of state are, in general, like the variations of the state of days in different climates on earth ; where it is morning with some when it is evening with others ; and warm with some when it is cold with others ; and *vice versâ*.

I have been informed from heaven why such changes of state prevail there. The angels told me there were several reasons : First, that the delight of life and of heaven, which results from their love and wisdom derived from the Lord, would gradually lose its value if they were always in it ; as is the case with those who are in the enjoyment of delights and pleasures without variety. Another reason is, that angels have a proprium as well as men ; that this consists in loving themselves ; that all in heaven are withheld from their proprium, and are in love and wisdom so far as they are withheld from it by the Lord ; but so far as they are not withheld, they are in the love of self. And because every one loves his proprium, and this draws him down, therefore they have changes of state or successive alternations. A third reason is, that they are perfected by these changes ; for they are thus habitually held in love to the Lord, and withheld from the love of self. Their perception and sense of good is also rendered more exquisite by the alternations of delight and undelight.

The angels further said, that the Lord does not produce their changes of state, because He as a sun is

always flowing in with heat and light, that is, with love and wisdom; but that the cause is in themselves, because they love their proprium which continually draws them away from the Lord. This they illustrated by a comparison with the sun of the world. For the changes of the state of heat and cold, and of light and shade, every year and every day, do not originate in the sun, because it stands still; but they are occasioned by the motion of the earth.

It has been shown me how the Lord as a sun appears to the angels in the celestial kingdom in their first state, how in the second, and how in the third.

I saw the Lord as a sun, at first fiery and glistening in such splendor as cannot be described; and I was told that He appears thus as a sun to the angels in their first state. Afterwards there appeared a great dusky belt around the sun, in consequence of which its bright and dazzling splendor began to grow dim; and it was told me that the sun appears to them in this manner in their second state. Then the belt seemed to become gradually more dusky, and the sun, in consequence, less glowing, and this by degrees, until at length it became apparently white; and it was told me that the sun so appears to them in their third state.

Afterwards that white orb seemed to advance to the left toward the moon of heaven, and to add itself to her light, in consequence of which the moon shone with more than its usual brightness; and it was told me, that this was the fourth state with the angels of the

celestial kingdom, and the first with those of the spiritual kingdom; that the changes of state in each kingdom are thus alternate, yet not in the whole kingdom at once, but in one society after another; and also that these vicissitudes do not return at stated periods, but occur to them earlier or later without their knowledge.

The angels said further, that the sun is not so changed in itself, nor does it really so advance, but that it appears so according to the successive progressions of their states. For the Lord appears to all according to their states; glowing to them when they are in intense love, less glowing and at length white as their love decreases; and that their states were represented by the dusky belt which occasioned in the sun those apparent variations in its flame and light.

When the angels are in their last state, which is when they are in their proprium, they begin to be sad. I have conversed with them when they were in that state, and have seen their sadness. But they said that they hoped soon to return to their former state, and thus as it were again into heaven; for it is heaven to them to be withheld from proprium. (H. H., n. 155-160.)





XVI.

TIME IN HEAVEN.



THE angels do not know what time is,— although all things with them are in successive progression as in the world, and this so completely that there is no difference,— because in heaven there are not years and days, but changes of state.

There are times in the world, because the sun of the world appears to advance successively from one degree [in the heavens] to another, thus causing the times which are called the seasons of the year. And moreover he apparently revolves around the earth, and thus causes the times which are called times of day. Both these changes occur at regular intervals.

It is otherwise with the sun of heaven. This does not, by successive progressions and revolutions, cause years and days, but to appearance changes of state; and these not at regular intervals. Hence the angels can have no idea of time, but an idea of state instead.

They have no knowledge of the things which belong to time, as a year, a month, a week, a day, an hour, to-day, to-morrow, yesterday. When they hear them

named by man (for angels are always adjoined to man by the Lord), they have, instead of them, a perception of states, and of such things as relate to state. Thus the natural idea of man is turned into a spiritual idea with the angels. Hence it is that times in the Word signify states; and that the things which are proper to time, signify spiritual things corresponding to them.

The case is the same in regard to all things which exist from time; such as the four seasons of the year, called spring, summer, autumn and winter; the four times of the day, called morning, noon, evening and night; the four ages of man, called infancy, youth, manhood and old age; and all other things which exist from time or succeed according to time. In thinking of them, man thinks from time, but an angel from state.

Therefore what is derived from time in the thought of man, is turned into the idea of state with an angel. Spring and morning are turned into the idea of a state of love and wisdom such as they are with the angels in their first state: summer and noon, into an idea of love and wisdom such as they are in their second state; autumn and evening, such as they are in their third state; and night and winter, into the idea of such a state as exists in hell. Hence it is that similar things are signified in the Word by those times. It is plain from this how the natural ideas in man's thought become spiritual ideas with the angels attendant on him.

Since the angels have no idea of time, therefore they

have a different idea of eternity from that entertained by men on earth. Eternity is perceived by them as infinite state, not as infinite time. I was once thinking about eternity, and by the idea of time I could perceive what was [meant by the expression] *to eternity*, namely, time without end. But I could form no conception what *from eternity* was, and therefore none of what God had done from eternity before creation. When anxiety arose in my mind on this account, I was elevated into the sphere of heaven, and so into that perception of eternity in which the angels are. And then I was enlightened to see that eternity must not be thought of from time, but from state; and that the meaning of *from eternity* may then be perceived; which also was the case with me.

The angels who speak with men never speak by natural ideas proper to man,—all of which are derived from time, space, materiality and such things as are analogous thereto,—but by spiritual ideas, all of which are derived from states, and their various changes within and without the angels. Nevertheless angelic ideas which are spiritual, when they flow in with man are turned in an instant and of themselves into the natural ideas proper to man, which exactly correspond to the spiritual. That this is the case is unknown both to angels and men. But such is all influx of heaven into man. (H. H., n. 162-168.)





XVII.

SPACE IN HEAVEN.



ALTHOUGH all things in heaven appear to be in space exactly as they do in the world, still the angels have no idea of space. This must necessarily appear paradoxical; and as the subject is one of great importance, I will endeavor to explain it clearly.

All progressions in the spiritual world are made by changes of the state of the interiors, so that they are nothing but changes of state. By such changes have I also been conducted by the Lord into the heavens, and likewise to the earths in the universe. I was carried there as to the spirit only, my body meanwhile remaining in the same place. All the angels journey in this manner. Hence they have no distances; and since they have no distances, they have no spaces; but instead of spaces they have states and their changes.

Change of place being only change of state, it is evident that approximations are similitudes as to the state of the interiors, and that removals are dissimilitudes. Hence it is that those are near together who are in a similar state, and those distant whose states are dissimilar; and that spaces in heaven are merely exter-

nal states corresponding to internal. From this cause alone the heavens are distinct from each other; also the societies of each heaven, and every individual in a society. Hence, too, the hells are altogether separated from the heavens; for they are in an opposite state.

It is for this reason also, that in the spiritual world one becomes manifestly present to another if that other intensely desires his presence; for thus he sees him in thought, and puts himself in this state. On the other hand one is removed from another in proportion as he holds him in aversion. All aversion is from contrariety of the affections and disagreement of the thoughts. Hence it happens that many who are together in one place in the spiritual world, appear to each other so long as they agree, but disappear as soon as they disagree.

Further: when any one goes from one place to another, whether it be in his own city or in the courts or gardens, or to others out of his own society, he arrives sooner when he desires, and later when he does not; the distance itself being lengthened or shortened according to the desire, although it is the same. I have often observed this, and wondered at it. Hence again it is evident that distances, consequently spaces, are altogether according to the states of the interiors of the angels; and that on this account no idea of space can enter their thoughts, although there are spaces with them just the same as in the world.

Hence it is that, in the Word, by places and spaces and all things which relate to space, are signified such

things as belong to state ; as by distances, nearness, remoteness, ways, marches and journeyings ; by miles and furlongs ; by plains, fields, gardens, cities and streets by motions ; by measures of various kinds ; by length breadth, height and depth ; and by innumerable other things : for most things which are in the thought of man in the world, derive something from space and time.

In the world, length and breadth are predicated of things which are long and broad as to space ; the same is the case with height. But in heaven, where space is not an object of thought, by length is understood a state of good ; by breadth a state of truth ; and by height their discrimination according to degrees.

Thus the New Jerusalem is described in the Apocalypse in these words : "The city lieth four square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal," xxi. 16. Here, by the New Jerusalem is signified a New Church. Therefore its dimensions signify the things which belong to the church ; by length, the good of its love ; by breadth, the truth derived from that good ; by height, good and truth as to their degrees ; by twelve thousand furlongs, all good and truth in the complex. What else could be meant by the height of the city being twelve thousand furlongs, and the length and breadth the same as the height ?

From these things it may be seen that in heaven, al-

though there are spaces as in the world, still nothing there is estimated by spaces, but by states. Therefore spaces cannot be measured there as in the world, but can only be seen from the state and according to the state of the interiors of the angels.

The primary and essential cause of this is, that the Lord is present with every one according to his love and faith, and that all things appear near and distant according to his presence ; for all things in the heavens are determined by this. By his presence also the angels have wisdom ; for by it they have extension of the thoughts, and by it there is communication of all things which are in the heavens. In short, by his presence they have the ability to think spiritually, and not naturally like men.





XVIII.

THE OBJECTIVE WORLD IN HEAVEN.



THE nature of the objects which appear to the angels in heaven cannot be described in a few words. For the most part they are like the things on earth, but in form more perfect and in number more abundant. That such things exist in heaven is evident from those seen by the prophets; as the things seen by Ezekiel, concerning the new temple and the new earth, which are described from chap. xl. to xlviii.; by Daniel from chap. vii. to xii.; by John from the first chapter of the Apocalypse to the last; and by others mentioned both in the historical and prophetical portions of the Word. They saw such things when heaven was opened to them; and heaven is said to be opened, when the interior sight which is the sight of man's spirit, is opened. For the things which are in heaven cannot be seen with the bodily eyes, but with the eyes of the spirit; and these are opened when it pleases the Lord; and then man is withdrawn from the natural light in which he is by reason of the bodily senses, and is elevated into spiritual light in which he is by reason of his spirit. In that light I have seen the things which exist in heaven.

But the objects which appear in heaven, although they are for the most part similar to those which exist on earth, still are not similar as to essence; for the things which are in heaven exist from the sun of heaven, and those which are on the earth, from the sun of the world. The things which exist from the sun of heaven are called spiritual, but those which exist from the sun of the world are called natural.

The things which exist in heaven do not exist in the same manner as those which exist on earth. All things in heaven exist from the Lord according to their correspondence with the interiors of the angels; for the angels have both interiors and exteriors. The things in their interiors all have relation to love and faith, thus to will and understanding,—for will and understanding are their receptacles; but the exteriors correspond to their interiors. (H. H., 171–173.)

In the spiritual world it *appears* as if all objects were material, but still they are not. And since they are not material, therefore they are not constant, being the correspondences of the affections of angels and spirits, continuing while their affections continue, and disappearing when these cease their activity.

There are objects in the spiritual world altogether similar to those in the natural world; such as lands, plains, fields, gardens and forests; houses, and chambers therein, and in them all things which are for use. There are garments also, appropriate both to men and women, such as are in this world. There are tables, meats and

drinks such as are in the [natural] world; animals also, both tame and wild. And all these things so closely resemble those in the [natural] world, that the eye cannot distinguish any difference. Nevertheless they are all of them appearances—the things of the understanding of angels being appearances of wisdom, and the things of their will being appearances of the perception of their love; for they are created in a moment by the Lord, and in a moment dissipated, being permanent or non-permanent according to the constancy or inconstancy of the spirits or angels in those [internal] things, of which these are the [outward] appearances. (Ap. Ex., Vol. vi., pp. 397, 401, London Ed. 1815.)

Whenever it has been granted me to be in company with angels, the things of heaven have appeared to me exactly like those in the world,—so perceptibly indeed, that I knew not but that I was in the world, and in the palace of a king there. I also conversed with them as man with man.

REPRESENTATIVES AND APPEARANCES.

Since all things which correspond to the interiors also represent them, therefore they are called REPRESENTATIVES. And since they vary according to the state of the interiors with the angels, therefore they are called APPEARANCES; although the objects which appear before the eyes of angels in the heavens, and

which are perceived by their senses, appear and are perceived as much to the life as those on earth appear to man; nay, much more clearly, distinctly and perceptibly. The appearances thence existing in the heavens are called *real appearances*, because they really exist. There are also appearances not real; because, although they appear, it is true, they do not correspond to the interiors.

To illustrate the nature and quality of the objects which appear to the angels according to correspondences, I will here adduce a single instance.

To those who are in intelligence there appear gardens and paradises full of trees and flowers of every kind. The trees are planted in the most beautiful order, and so interwoven as to form arbors with entrances of verdant fret-work, and walks around them,—all of such beauty as no language can describe. They who are distinguished for intelligence also walk there, and gather flowers and weave garlands with which they adorn little children. There are also species of trees and flowers there, such as were never seen and could not exist in the world. On the trees also are fruits according to the good of love in which the intelligent are principled. Such things are seen by them, because a garden and paradise and also fruit trees and flowers correspond to intelligence and wisdom.

That such things exist in heaven is also known on earth, but only to those who are in good, and have not extinguished in themselves the light of heaven by natural light and its fallacies.



XIX.

GARMENTS OF THE ANGELS.

SINCE angels are men, and live together in society like men on earth, therefore they have garments, habitations and other things of a like nature; yet with this difference, that all things with them are more perfect, because they are in a more perfect state. For as angelic wisdom exceeds human wisdom in such a degree as to be called ineffable, so likewise do all things which are perceived by them and appear to them; for all things which are perceived by the angels and appear to them correspond to their wisdom.

The garments with which the angels are clothed, like all other things, correspond; and because they correspond, they also really exist. Their garments correspond to their intelligence. Therefore all in heaven appear clothed according to their intelligence; and because some excel others in intelligence, therefore they have more excellent garments.

The most intelligent have garments that glitter as from flame, and some have garments that shine as from light. The less intelligent have bright and white garments without splendor; and the still less intelligent

have garments of different colors. But the angels of the inmost heaven are naked.

Since the garments of the angels correspond to their intelligence, therefore they correspond also to truth, for all intelligence is from divine truth. Therefore whether we say that angels are clothed according to intelligence or according to divine truth, it is the same thing.

The garments of some glitter as from flame, and those of others shine as from light, because flame corresponds to good, and light to truth derived from good. The garments of some are bright and white without splendor, and those of others are of diverse colors, because the divine good and truth are less refulgent, and also variously received, with the less intelligent. Brightness and whiteness correspond to truth, and colors to its varieties. Those in the inmost heaven are naked because they are in innocence; and innocence corresponds to nakedness.

Since the angels are clothed in heaven, therefore they have appeared clothed when seen in the world; as those seen by the prophets, and also at the Lord's sepulchre, "whose appearance was like lightning," and "their raiment white and glistening," Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4; John xx. 12, 13; and those seen in heaven by John, "whose garments were of fine linen and white," Apoc. iv. 4; chap. xix. 14. And because intelligence is from divine truth, therefore the garments of the Lord when He was transfigured, were "glittering and white as the light." Matt. xvii. 2; Mark ix. 3; Luke ix. 29.

Hence it is that garments in the Word signify truths and intelligence derived from truths; as in the Apocalypse: "They who have not defiled their garments shall walk with Me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment," iii. 4, 5. "Blessed is he that watcheth and keepeth his garments," xvi. 15. And concerning Jerusalem, by which is meant the church that is in truth, it is thus written in Isaiah: "Awake, put on strength, O Zion, put on thy beautiful garments, O Jerusalem," lii. 1; and in Ezekiel: "O Jerusalem, I girded thee with fine linen, and covered thee with silk.—Thy raiment was of fine linen and silk," xvi. 10, 13; besides many other passages.

That the garments of the angels do not merely appear as garments, but that they really are garments, is manifest from these considerations: that they not only see them, but also feel them; that they have many garments; that they take them off and put them on; that they lay aside those which are not in use, and when they come into use again they resume them.

That they are clothed with a variety of garments I have witnessed a thousand times. I inquired whence they obtained them, and they told me from the Lord; that they received them as gifts, and that they are sometimes clothed without knowing how. They also said that their garments are changed according to the changes of their state; that in the first and second states they are bright and shining, and in the third and fourth

states rather more dim; and that this also is from correspondence, because their changes of state are changes as to intelligence and wisdom.

Since every one in the spiritual world is clothed according to his intelligence, thus according to the truths from which his intelligence is derived, therefore those in the hells, being without truths, appear only in torn, squalid and miserable garments, each one according to his insanity. Nor can they wear any others. The Lord permits them to be clothed in this manner that they may not appear naked.





XX.

HABITATIONS OF THE ANGELS.

SINCE there are societies in heaven and the angels live as men, therefore they have habitations; and these likewise various according to every one's state of life; magnificent for those in a state of superior dignity, and less magnificent for those in an inferior condition.

I have occasionally conversed with the angels concerning the habitations in heaven; and I told them that scarcely any one at this day will believe that angels have habitations and mansions; some, because they do not see them; others, because they do not know that angels are men; and others, because they believe that the angelic heaven is the heaven which they see around them; and because this appears empty, and they suppose the angels to be ethereal forms, they conclude that they live in the ether.

Besides, they do not comprehend how there can be such things in the spiritual world as exist in the natural world, because they know nothing concerning what is spiritual. The angels replied, that they know such ignorance prevails in the world at this day; and, to their surprise, chiefly within the church, and more

among the intelligent there than among those whom they call the simple. They said further that they who are so ignorant might know from the Word that angels are men, because those who have been seen have been seen as men; and because they are men, that they have mansions and habitations; and that, although they are called spirits, they are not mere ethereal forms which fly about in the air, as some ignorantly suppose.

EVIDENCE FROM EXPERIENCE.

But it is better to adduce the evidence of experience. Whenever I have conversed with the angels mouth to mouth, I have been present with them in their habitations, which are exactly like the habitations on earth called houses, but more beautiful. They contain halls, inner-rooms and bed-chambers in great numbers; courts, also, and round about them, gardens, shrubberies and fields.

Where the angels live in societies, their habitations are contiguous, close to each other, and arranged in the form of a city, with streets, courts and public squares, exactly as in cities on our earth. I have also been permitted to walk through them, and to look around on every side, and occasionally to enter the houses. This occurred in a state of full wakefulness, when my interior sight was opened.

I have seen the palaces of heaven which were magnificent beyond description. Their upper parts shone

refulgent as if of pure gold, and their lower parts as if of precious stones. Some were more splendid than others; and the splendor without was equalled by the magnificence within. The apartments were ornamented with decorations which neither language nor science can adequately describe. On the side that looked to the south were paradises where all things were equally resplendent. In some places the leaves of the trees were like silver, and the fruits like gold; and the flowers arranged in their beds presented by their colors the appearance of rainbows. Near the boundaries again appeared other palaces which terminated the view.

Such is the architecture of heaven that one might say it is the very art itself. And no wonder, for that art itself is from heaven. The angels said that such things, and innumerable others still more perfect, are presented before their eyes by the Lord; but that, nevertheless, they delight their minds more than their eyes, because in everything they see correspondences, and by means of correspondences things divine.

THEIR HOUSES CORRESPOND TO THEIR STATES.

Concerning correspondences I have also been informed that not only the palaces and houses, but the minutest particulars both within and without them, correspond to interior things which are in the angels from the Lord; that the house itself in general corresponds to their good, and the various things within it to the various particulars

of which their good is composed ; and the things out of the houses correspond to their truths which are derived from good, and also to their perceptions and knowledges ; and that, because they correspond to the goods and truths appertaining to the angels from the Lord, they correspond to their love and thence to their wisdom and intelligence ; because love is of good, wisdom is of good and at the same time of truth, and intelligence is of truth derived from good ; and that these interior things are perceived by the angels when they look at those objects ; and that on this account they delight and affect their minds more than their eyes.

Hence it is evident why the Lord called Himself the temple which is in Jerusalem, John ii. 19, 21 ; and why the New Jerusalem appeared of pure gold, its gates of pearl, and its foundations of precious stones, Apoc. xxi. : namely, because the temple represented the Divine Human of the Lord. The New Jerusalem signifies the church which is to be established hereafter ; its twelve gates denote the truths which lead to good ; and its foundations, the truths on which it is built.

The angels who constitute the Lord's celestial kingdom, dwell for the most part in elevated places which appear like mountains rising out of the earth. The angels who constitute his spiritual kingdom, dwell in less elevated places which appear like hills. But they who are in the lowest parts of heaven dwell in places which appear like rocks of stone. These things also exist from correspondence ; for interior things corre-

spond to superior, and exterior things to inferior. Hence it is that mountains in the Word signify celestial love; hills, spiritual love; and rocks, faith.

There are also angels who do not live in societies, but in separate houses. These dwell in the midst of heaven, because they are the best of the angels.

The houses in which the angels dwell are not built like houses in the world, but are given to them gratis by the Lord,—to each one according to his reception of good and truth. They also vary a little according to the changes of the state of their interiors. All things whatsoever which the angels possess, they hold as gifts from the Lord, and they are supplied with everything they need. (H. H., n. 183–190.)





XXI.

GOVERNMENTS IN HEAVEN.

SINCE heaven is distinguished into societies, and the larger societies consist of some hundreds of thousands of angels, and since all the members of one society are indeed in similar good, but not in similar wisdom, it necessarily follows that there are governments in heaven. For order must be observed, and all things of order are to be kept inviolable.

But the governments in heaven are various; of one sort in the societies which constitute the Lord's celestial kingdom, and of another in the societies which constitute his spiritual kingdom. They differ also according to the ministries performed by each society. But the government of mutual love is the only government in heaven; and the government of mutual love is heavenly government.

The government in the Lord's celestial kingdom is called **JUSTICE**, because all who belong to that kingdom are in the good of love to the Lord derived from Him; and whatever is done from that good is called just. The government there is of the Lord alone. He leads and teaches them in the affairs of life. The truths

which are called truths of judgment, are inscribed on their hearts. Every one knows, perceives and sees them. Therefore matters of judgment never come into dispute there, but matters of justice which relate to life. The less wise interrogate the more wise on these points, and the latter the Lord, and receive answers. Their heaven or inmost joy is to live justly from the Lord.

The government in the Lord's spiritual kingdom is called JUDGMENT, because the inhabitants of that kingdom are in spiritual good, which is the good of charity toward the neighbor; and this good in its essence is truth. Truth is of judgment, and good is of justice. The spiritual angels also are led by the Lord, but mediately. Therefore they have governors, few or many according to the need of the society in which they are. They also have laws according to which they live together. The governors administer all things according to the laws. They understand them because they are wise; and in doubtful cases they are enlightened by the Lord.

Since government from good, like that which prevails in the Lord's celestial kingdom, is called justice, and government from truth, like that which prevails in his spiritual kingdom, is called judgment, therefore in the Word justice and judgment are mentioned where heaven and the church are treated of; and by justice is signified celestial good, and by judgment spiritual good which in its essence is truth, as was said above; as in the following passages: Isaiah ix. 6, xxxiii. 5,

lviii. 2; Jer. xxiii. 5, ix. 24; Hosea ii. 19; Psalm xxxvi. 5, 6; and other passages.

In the spiritual kingdom of the Lord there are various forms of government, differing in different societies. Their variety is according to the ministries which the societies perform; and these are similar to the functions of all the parts in man to which they correspond. That these are various is well known; for the heart has one function, the lungs another, the liver another, the pancreas and spleen another, and every organ of sense also another. As the functions of these members are various in the body, so likewise are those of the societies in the *GRAND MAN*, which is heaven; for there are societies which correspond to these organs.

THE GENERAL GOOD IS PARAMOUNT.

But all the forms of government agree in this, that they regard the general good as their end, and in that the good of every individual. And this results from the fact that all in the universal heaven are under the auspices of the Lord who loves all, and from divine love ordains that the common good shall be the source of good to every individual, and that every individual shall receive good in proportion as he loves the common good. For so far as any one loves the community, he loves all the individuals who compose it. And since that love is the love of the Lord, therefore he is so far loved by the Lord, and good results to him.

From these observations it may be seen what is the character of the governors, namely, that they are in love and wisdom more than others, and that they will well to all from love; and from wisdom they know how to provide that the good they desire may be realized. They who are of this character do not domineer and command imperiously, but minister and serve. For to do good to others from the love of good, is to serve; and to provide that the intended good be realized, is to minister. Nor do they account themselves greater than others, but less; for they esteem the good of society and of their neighbor in the first place, but their own in the last; and what is in the first place is the greater, and what is in the last, the less.

Nevertheless they enjoy honor and glory. They dwell in the midst of the society, in a more elevated situation than others, and inhabit magnificent palaces. They also accept glory and honor, not for the sake of themselves, but for the sake of obedience; for all in heaven know that honor and glory are from the Lord, and that for this reason they ought to be obeyed. These are the things which are meant by the Lord's words to his disciples: "Whosoever would be great among you, let him be your minister; and whosoever would be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister —" Matt. xx. 27, 28: "He that is the greatest among you, let him be as the least, and he that is chief, as he that doth serve." Luke xxii. 26.

A similar government in its least form prevails also in every house; for in every house there is a master, and there are servants. The master loves the servants and the servants love the master, so that they serve each other from love. The master teaches how they should live, and directs what they should do; and the servants obey and perform their duties. To perform use is the delight of the life of all. Hence it is evident that the kingdom of the Lord is a kingdom of uses.

GOVERNMENT IN HELL.

There are also governments in the hells, for unless there were governments, the infernals could not be kept under any restraint. But the governments there are the opposite of those in heaven. They are all founded in self-love; for every one there desires to rule over others and to be the greatest. They hate those who do not favor them, and pursue them with vindictiveness and cruelty,—for such is the very nature of self-love. Therefore the most malignant are set over them as governors whom they obey from fear. (H. H., n. 213-220.)





XXII.

DIVINE WORSHIP IN HEAVEN.

DIVINE worship in heaven is not unlike that on earth as to externals, but it differs as to internals. In heaven as on earth there are doctrines, preaching and temples. The *doctrines* agree as to essentials, but are of more interior wisdom in the superior than in the inferior heavens. The *preaching* is according to the doctrines. And as they have houses and palaces, so also they have *temples* in which preaching is performed.

Such things exist in heaven, because the angels are continually being perfected in wisdom and love; for they have understanding and will like men, and are capable of advancing forever toward perfection. The understanding is perfected by the truths which are of intelligence, and the will, by the goods which are of love.

But real divine worship in heaven does not consist in frequenting temples and listening to sermons, but in a life of love, charity and faith according to doctrine. Sermons in the temples serve only as means of instruction in the conduct of life. I have conversed with the angels on this subject; and have told them that it is

believed in the world that divine worship consists merely in going to church, hearing sermons, attending the sacrament of the holy supper three or four times a year, and in other forms of worship prescribed by the church; to which may be added the setting apart of particular times for prayer, and a devout manner while engaged in it. The angels replied, that these are externals which ought to be observed, but that they are of no avail unless there be an internal from which they proceed; and that this internal is a life according to the precepts which doctrine teaches.

In order that I might become acquainted with their meetings in the temples, I have several times been permitted to go in and listen to the discourses. The preacher stands in a pulpit on the east. Before his face sit those who are in the light of wisdom more than others; and on their right and left those who are in less light. The seats are arranged in a semi-circular manner, so that all are in view of the preacher. No one sits on either side of him, so as to be out of his sight. The novitiates stand at the door on the east of the temple and on the left of the pulpit. No one is allowed to stand behind the pulpit, because the preacher is thereby confused. The same thing occurs if any one in the congregation dissents from what is said. Therefore the dissentient must turn away his face. The sermons are fraught with such wisdom that none in the world can be compared with them; for the preachers in the heavens are in interior light.

I have also conversed with one of the preachers concerning the holy state in which they are who hear the sermons in the temples. And he said that every one is in a pious, devout and holy state according to his interiors which are of love and faith, because in these is holiness itself from the Divine of the Lord; and that he had no conception of external holiness separate from love and faith. When he thought of external holiness separate from these, he said that possibly it might be something artificial or hypocritical, which simulates the outward appearance of holiness; and that some spurious fire kindled by the love of self and the world, might awaken such holiness and give it form.

All the preachers belong to the Lord's spiritual kingdom, and none to the celestial kingdom; because the inhabitants of the spiritual kingdom are in truths derived from good, and all preaching is from truths. None of the preachers belong to the celestial kingdom, because the inhabitants of that kingdom are in the good of love; and from that good they see and perceive truths, but do not speak of them.

Although the angels in the celestial kingdom perceive and see truths, still they have preaching there; for by means of this they are enlightened in regard to truths which they already know, and are perfected by many which they did not know before. As soon as they hear them they also acknowledge and thus perceive them. They also love the truths which they perceive; and by living according to them they incorporate

them into their life. To live according to truths, they say, is to love the Lord.

All the preachers are appointed by the Lord, and thence derive the gift of preaching. Nor are any others allowed to teach in the temples of heaven. They are called preachers but not priests, because the celestial kingdom is the priesthood of heaven; for the priesthood signifies the good of love to the Lord, in which all in that kingdom are principled. But the royalty of heaven is the spiritual kingdom; for royalty signifies truth derived from good, in which all in that kingdom are principled.

The doctrines preached in the temples of heaven all regard life as their end; and none of them faith without life. The doctrine of the inmost heaven is fuller of wisdom than that of the middle heaven; and the doctrine of the middle heaven is fuller of intelligence than that of the ultimate heaven: for the doctrines are adapted to the perception of the angels in each heaven. The essential of all the doctrines is the acknowledgment of the Divine Human of the Lord. (H. H., n. 221-227.)





XXIII.

POWER OF THE ANGELS.



THAT angels possess power, cannot be conceived by those who know nothing of the spiritual world and its influx into the natural world. They suppose that the angels cannot have any power because they are spiritual beings, and of so pure and unsubstantial a nature that they cannot even be seen by the eyes. But they who look more interiorly into the cause of things, think differently: for they know that all the power of man is derived from his understanding and will, since he cannot move a particle of his body without them. The understanding and will are his spiritual man. This sets in motion the body and its members at pleasure; for what this thinks, the mouth and tongue speak; and what this wills, the body executes,—to which also it gives strength at pleasure.

The will and understanding of man are ruled by the Lord through the instrumentality of angels and spirits; and therefore all things of the body are ruled in like manner, since these are from the will and understanding; and, incredible though it may seem, man cannot stir a single step without the influx of heaven.

That this is the case, has been proved to me by much experience. For angels have been permitted to move my steps, actions, tongue and speech at their pleasure, by influx into my will and thought; and so I have learned by experience that of myself I could do nothing. They afterwards said that every man is ruled in the same way, and that he might know it from the doctrine of the church and from the Word; for he prays that God will send his angels to lead him, to direct his steps, to teach him, and to inspire what he should think and what he should speak,—and many things of the same kind; although when he thinks within himself without regard to doctrine, he says and believes otherwise. These observations are made that it may be known what power the angels exercise over man.

But the power of the angels in the spiritual world is so great, that were I to adduce all the examples of it which I have witnessed, they would exceed belief. If anything there offers resistance, and ought to be removed because it is contrary to divine order, they cast it down and overturn it by a mere effort of the will and by a look. Thus have I seen mountains which were occupied by the wicked cast down and overthrown, and sometimes shaken from one end to the other, as occurs in earthquakes; rocks also cleft in sunder down to the deep, and the wicked who were upon them swallowed up. I have likewise seen some hundreds of thousands of evil spirits dispersed by them and cast into hell. Numbers are of no avail against them, nor arts, nor

cunning, nor confederacies; for they see through all subtle contrivances, and in a moment bring them to naught.

It ought, however, to be known that the angels have no power at all of themselves, but that all their power is from the Lord; and that they are only so far powers as they acknowledge this. If any angel believes that he has power of himself, he instantly becomes so weak that he cannot even resist one evil spirit. Therefore the angels attribute no merit to themselves, and are averse to all praise and glory on account of anything they do, ascribing it all to the Lord.

It is the divine truth proceeding from the Lord to which all power in heaven belongs. For the Lord in heaven is divine truth united to divine good; and the angels are powers so far as they receive it. So far, therefore, as an angel is truth and good from the Divine he is a power, because so far the Lord is in him. And since no one is in similar or precisely the same good and truth as another,—for in heaven as in the world there is endless variety,—therefore one angel has not the same power as another. Those possess the greatest power who constitute the arms in the GRAND MAN or heaven; for those belonging to that province are in truths more than others, and there is an influx of good into their truths from the whole heaven.

Moreover, the power of the whole man transfers itself into the arms, and by them the entire body exercises its force. Hence it is that the arms and hands in the

Word denote power. In heaven there sometimes appears stretched forth a naked arm of such stupendous power, as to be able to break in pieces whatever comes in its way.

Divine truth proceeding from the Lord has all power, and the angels have power in proportion as they receive this truth from Him. But the angels receive divine truth only so far as they receive divine good. For truths have all their power from good, and none without good; and on the other hand, good has all its power by truths, and none without them. Power results from the conjunction of both. It is similar with faith and love; for whether we speak of truth or faith it is the same, since the all of faith is truth; and whether we speak of good or love it is the same, since the all of love is good.

How great power the angels have by means of truths derived from good, was also made manifest by this circumstance, that an evil spirit, when only looked at by the angels, would fall into a swoon, and lose the appearance of a man,—and this until the angel turned away his eyes. Such an effect is produced by a look of the angels, because their sight is from the light of heaven, and the light of heaven is divine truth. The eyes also correspond to truths derived from good.

Since truths derived from good have all power, therefore no power at all belongs to falsities derived from evil. All in hell are in falsities from evil, and therefore they have no power against truth and good. (H. H., n. 228-233.)



XXIV.

ANGELIC SPEECH.



THE angels converse together just as men do in the world ; and talk like them on various subjects, such as domestic affairs, social affairs and matters pertaining to moral and spiritual life. Nor is there any difference except that they converse more intelligently than men, because from more interior thought. I have often been permitted to associate and converse with them as friend with friend, and sometimes as stranger with stranger ; and because I was then in a state similar to theirs, I knew not but I was conversing with men on earth.

Angelic speech consists of distinct words like human speech, and is equally sonorous ; for angels have a mouth, tongue and ears ; also an atmosphere, in which the sound of their speech is articulated ; but it is a spiritual atmosphere accommodated to spiritual beings, as they are. The angels also breathe in their atmosphere, and pronounce their words by means of their breath, as men do in theirs.

All in the whole heaven have one language ; and all understand each other whatever society they belong to, whether neighboring or remote. The language is not

learned there, but is implanted in every one; for it flows from his very affection and thought. The sound of their speech corresponds to their affection; and the articulations of sound which are words, correspond to the ideas of thought derived from affection. And because their language corresponds to these, it is also spiritual; for it is affection sounding and thought speaking.

Every attentive observer may know that all thought is from affection which is of love, and that the ideas of thought are various forms into which the common affection is distributed; for no thought or idea can possibly exist without affection,—its soul and life being thence. Hence the angels know the character of any one merely from his speech,—from its sound the quality of his affection, and from the articulations of the sound, or from the words, the quality of his mind. The wiser angels know from a single series of words, what the ruling affection is, for they attend chiefly to that.

That every one has various affections, is well known; one kind in a state of gladness; another in a state of grief; another in a state of mildness and mercy; another in a state of sincerity and truth; another in a state of love and charity; another in a state of zeal or anger; another in a state of simulation and deceit; another in the pursuit of honor and glory; and so on. But the ruling affection or love is in them all. Therefore the wiser angels who attend chiefly to this, discover from the speech the whole character of the speaker. This has been proved to me by much experience. I have

heard angels revealing the life of another merely from hearing him speak. They have also told me that they know the whole of another's life from a few ideas of his thought, because they learn from them his ruling love, wherein are inscribed all the particulars of his life in their order; and that man's book of life is nothing else.

Angelic language has nothing in common with human languages, except with certain words which derive their sound from a peculiar affection; yet not with the words themselves, but with their sound, — concerning which something will be said hereafter. This is evident from the fact that it is impossible for angels to utter a single word of human language. They have tried, but were unable; for they cannot utter anything but what is in perfect agreement with their affection. Whatever is not in agreement with their affection is repugnant to their very life; for their life is that of affection, and from this comes their speech. I have been told that the first language of men on our earth was in agreement with that of the angels, because they derived it from heaven; and that the Hebrew tongue agrees with it in some particulars.

Because the speech of angels corresponds to their affection which is of love, and the love of heaven is love to the Lord and love toward the neighbor, it is obvious how elegant and delightful must be their discourse. It affects not only the ears of the listeners, but even the interiors of their minds. An angel once conversed with a certain hard-hearted spirit who was at length so affected

by his discourse that he burst into tears, saying that he could not help it, for it was love speaking; and that he had never wept before.

HOW FULL IT IS OF WISDOM.

The speech of angels is also full of wisdom, because it proceeds from their interior thought; and their interior thought is wisdom as their interior affection is love. Love and wisdom are united in their discourse. Hence it is so full of wisdom, that they can express by one word what man cannot express by a thousand. The ideas of their thought also comprehend things which man cannot conceive, much less utter. Hence it is that the things which have been heard and seen in heaven are said to be ineffable, and such as ear hath not heard nor eye seen.

It has also been my privilege to know by experience that this is so. I have sometimes been let into the state in which the angels are, and have conversed with them. And in that state I understood everything they said. But when I was brought back into my former state, and thus into the natural thought proper to man, and wished to recall what I had heard, I was unable; for there were a thousand things which could not be brought down to the ideas of natural thought, and therefore could not be at all expressed in human language, but only by variegations of heavenly light.

Since the speech of angels proceeds immediately from

their affection, they are therefore able to express in a minute what man cannot express in half an hour. They can also convey in a few words what, if written, would fill several pages. This, too, has been proved to me by much experience. Thus the angels' ideas of thought and the words of their speech form a unit, like the efficient cause and its effect; for their words present in effect what exists in their ideas of thought as a cause. Hence it is that every word comprehends in itself so many things.

DIFFERENT IN THE DIFFERENT KINGDOMS.

The angels who belong to the Lord's celestial kingdom converse in like manner as those of His spiritual kingdom, but from more interior thought than the spiritual angels. The celestial angels being in the good of love to the Lord, speak from wisdom; and the spiritual angels being in the good of charity toward the neighbor, which in its essence is truth, speak from intelligence; for wisdom is from good and intelligence from truth. Hence the speech of the celestial angels is like a gentle stream, soft and as it were continuous; but the speech of the spiritual angels is somewhat vibratory and discrete.

The speech of the celestial angels partakes greatly of the sound of the vowels *u* and *o*; but the speech of the spiritual angels of the vowels *e* and *i*; for vowels are signs of sounds, and affection dwells in sound. Since

the vowels do not belong to a language, but to the elevations of its words by sound to express various affections according to each one's state, therefore they are not written in the Hebrew language, and are also variously pronounced. Thence the angels know the character of a man as to his affection and love.

The speech of the celestial angels is also without hard consonants, and seldom glides from one consonant to another without the interposition of a word beginning with a vowel. Hence it is that, in the Word, the particle *and* so often occurs, as may be evident to those who read the Word in the Hebrew language, in which that particle has a soft expression, and always takes a vowel sound before and after it.

In the Word in that language it may also be known in some measure from the words themselves whether they belong to the celestial or to the spiritual class; that is, whether they involve good or truth. Those which involve good partake largely of the sounds of *u* and *o*, and somewhat also of the sound of *a*; while those which involve truth partake of the sounds of *e* and *i*.

Since affections are expressed for the most part by sounds, therefore when great subjects are treated of in human language, such as heaven and God, those words are preferred wherein the sounds of *u* and *o* predominate. Musical sounds also swell to the fullness of the *u* and *o* when employed on such themes; but when the subject is less imposing, other sounds are preferred.

Hence the ability of music to express various kinds of affection.

Speech similar to that in the spiritual world is inherent in every man, but in his interior intellectual part. But man does not know this, because it does not fall into words analogous to his affection as it does with the angels. Yet it is from this cause that man, when he comes into the other life, speaks the language of spirits and angels without effort or instruction.

All in heaven speak the same language. But it varies in this respect, that the speech of the wise is more interior and fuller of the variations of affection and of the ideas of thought; the speech of the less wise is more exterior and less full; and the speech of the simple is still more exterior, and thence consisting of words, the sense of which is to be gathered in the same way as in the conversation of men.

The language of hell is the opposite to that of heaven. Therefore the wicked cannot endure angelic speech, nor can the angels endure infernal speech. Infernal speech affects them as a bad odor does the nostrils. The speech of hypocrites who are able to assume the appearance of angels of light, is like that of angels as to words, but as to affections and consequent ideas of thought, it is diametrically opposite. Therefore their speech, when its interior quality is perceived by the wise angels, is heard as the gnashing of teeth, and strikes the listener with horror. (H. H., n. 234-245.)



XXV.

HOW ANGELS CONVERSE WITH MAN.

WHEN angels converse with man, they do not speak in their own, but in man's language; and also in others with which he is acquainted, but not in a language unknown to him. The reason is, that when angels speak with man, they turn themselves to him and conjoin themselves with him, and this conjunction causes them to be in similar thought. And because man's thought coheres with his memory, and from it flows his speech, therefore each is in the same language.

Besides, when an angel or spirit comes to a man, and by turning to him is conjoined with him, he comes into all the man's memory so perfectly, that he is almost led to believe that he knows of himself what the man knows, even the languages which he has learned. I have conversed with the angels on this subject, and said to them that possibly they supposed they were speaking with me in my mother tongue, because it so appeared to them; when yet it was not they who spoke, but I; and that this was plain from the fact that angels are unable to utter a single word of human language. And besides, human language is natural, and they are spir-

itual; and spiritual beings cannot utter anything in a natural way.

The angels replied, that they were aware that their conjunction with man, when conversing with him, is with his spiritual thought; but because that flows into his natural thought, and his natural thought coheres with his memory, therefore the language of the man appears to them as their own,—in like manner all his knowledge; and that this results from the Lord's good pleasure that such conjunction and as it were insertion of heaven into man, should take place; but that the state of man at this day is so altered, that he no longer has such conjunction with angels, but with spirits who are not in heaven.

I have also conversed with spirits on this same subject; but they were unwilling to believe that it is the man who speaks, but insisted that they speak in the man; also that the man does not know what he knows, but they themselves; and thus that all things which the man knows are derived from them. I endeavored by many arguments to convince them that they were mistaken; but in vain.

Another reason why angels and spirits conjoin themselves so closely with man as not to know but that everything belonging to him is theirs, is, that the conjunction between the spiritual and the natural world with man is such that they are as it were one. But since man had separated himself from heaven, it was provided by the Lord that there should be angels and

spirits with every one, and that he should be governed by them from the Lord. It is on this account that there is so close a conjunction between them. It would have been otherwise if man had not separated himself from heaven; for then he might have been governed by the Lord by means of a common influx from heaven, without spirits and angels adjoined to him.

The speech of an angel or spirit with man is heard as sonorously as the speech of one man with another. It is not, however, heard by others who are present, but by himself alone; because the speech of an angel or spirit flows in first into man's thought, and by an internal way into his organ of hearing, and thus actuates it from within; whereas the speech of man with man flows first into the air, and by an external way into his organ of hearing which it actuates from without.

Hence it is evident that the speech of an angel or spirit with man is heard in the man; and, since it affects the organs of hearing as much as speech from without, that it is also equally sonorous. That the speech of an angel or spirit flows down from within even into the ear, was proved to me by its effect upon the tongue, into which it also flows, producing therein a slight vibration, but not such motion as takes place when the sound of speech is articulated into words by the man himself.

DANGER IN CONVERSING WITH SPIRITS.

But to speak with spirits at this day is rarely permitted, because it is dangerous; for the spirits then know that they are present with man, which they otherwise do not. And evil spirits are of such a nature that they regard man with deadly hatred; and desire nothing more than to destroy him, both soul and body. This also they accomplish with those who have indulged much in fantasies, so as to remove from themselves the delights suitable to the natural man.

Yet some who lead a solitary life occasionally hear spirits speaking with them, and without danger. But the spirits present with them are removed at intervals by the Lord, lest they should know that they are with man. For most spirits are not aware that there is any other world than the one wherein they dwell, and therefore do not know that there are men elsewhere. Wherefore a man is not allowed to speak with them in return, for in that case they would know it.

Persons who think much upon religious subjects, and are so intent upon them as to see them as it were inwardly in themselves, also begin to hear spirits speaking with them; for religious subjects of whatever kind,—when a man of his own accord dwells upon them, and does not interrupt the current of his thoughts by various uses in the world,—penetrate interiorly, become fixed there, occupy the whole spirit of the man, and in fact enter into the spiritual world and act upon the spirits who dwell there.

But such persons are visionaries and enthusiasts, and believe whatever spirit they hear to be the Holy Spirit, when yet they are enthusiastic spirits. Such spirits see falsities as truths; and because they see them they persuade themselves that they are truths, and infuse the same persuasion into those who are receptive of their influx. Enthusiastic spirits are distinguished from other spirits by this peculiarity, that they believe themselves to be the Holy Spirit, and their sayings divine. They do not hurt the man with whom they communicate, because he honors them with divine worship. I have also several times conversed with these spirits; and on such occasions the wicked principles and motives which they infused into their worshippers were discovered.

TO WHOM ALONE IT IS SAFE.

But to speak with the angels of heaven is granted only to those whose interiors are opened by divine truths even to the Lord; for the Lord flows into these with man, and heaven also flows-in with the Lord. Divine truths open the interiors of man, because he was so created that he may be an image of heaven as to his internal man, and an image of the world as to his external; and the internal man is not opened except by divine truth proceeding from the Lord, because that is the light and life of heaven.

They who converse with the angels of heaven, see also the objects which exist in heaven, because they see

by the light of heaven in which their interiors are. The angels also see through them the things which are on earth, for with them heaven is conjoined to the world and the world to heaven. For, as was said above, when angels turn themselves to man, they conjoin themselves to him in such a manner that they know no other than that the things which belong to the man are their own, — not only those which belong to his speech, but also those which belong to his sight and hearing. Man also, in his turn, does not know but that the things which flow-in through the angels are his own.

CONVERSE WITH ANGELS IN THE GOLDEN AGE.

Such was the conjunction which existed between the angels of heaven and the most ancient people on this earth, whose times therefore were called the golden age. Because they acknowledged the Divine under a human form, that is, the Lord, they conversed with the angels of heaven as with their kindred ; and the angels in turn conversed with them as with theirs ; and in them heaven and the world formed a unit.

But after those times, man removed himself further and further from heaven, by loving himself more than the Lord and the world more than heaven. In consequence of which he began to be sensible of the delights of self-love and the love of the world separate from the delights of heaven, and at last to such a degree that he became ignorant of any other delight. Then his interi-

ors which had been open to heaven, were closed, and his exteriors were opened to the world. And whenever this takes place, man is in light as to all things belonging to the world, but in thick darkness as to all things belonging to heaven.

Since those times it has rarely happened that any one has conversed with the angels of heaven. But some have conversed with spirits who were not in heaven. For the interiors and exteriors of man are either turned to the Lord as their common centre or to self, that is, backward from the Lord. Those which are turned to the Lord, are also turned to heaven; but those which are turned to self, are also turned to the world. Those which are turned to the world, can with difficulty be elevated; nevertheless they are elevated by the Lord as far as possible, through a change of the love which is effected by means of truths from the Word.

HOW THE LORD SPAKE WITH THE PROPHETS.

I have been informed in what manner the Lord spoke with the prophets, through whom the Word was given. He did not speak with them as with the ancients, by an influx into their interiors, but by spirits sent to them, whom the Lord filled with His aspect and thus inspired with words which they dictated to the prophets; so that it was not influx but dictation. And since the words came forth immediately from the Lord, therefore every one of them is filled with the Divine,

and contains in it an internal sense of such a nature, that the angels in heaven understand the words in a celestial and spiritual sense, while men understand them in a natural sense. Thus the Lord has conjoined heaven and the world by means of the Word.

In what manner spirits are filled with the Divine from the Lord by aspect, has also been shown me. The spirit filled with the Divine from the Lord, does not know but that he is the Lord, and that the Divine is what speaks,—which state continues until he has delivered his communication. Afterwards he perceives and acknowledges that he is a spirit, and that he did not speak from himself but from the Lord. Such being the state of the spirits who spake with the prophets, therefore it is said by them that Jehovah spake. The spirits also called themselves Jehovah, as may be seen, not only from the prophetic but also from the historical parts of the Word. (H. H., n. 246-254.)





XXVI.

WRITINGS IN HEAVEN.

SINCE the angels have speech and their speech consists of words, it follows that they have writings also, and that they express their sentiments by writing as well as by speaking. Sometimes sheets of paper have been sent me covered with writing, some of which were exactly like manuscripts and others like printed sheets in the world. I could also read them in like manner. But it was not allowed me to draw from them more than one or two ideas; because it is not according to divine order for a man to be instructed from heaven by writings, but by the Word; for communication and conjunction of heaven with the world, and thus of the Lord with man, is effected by means of the Word alone.

That papers written in heaven appeared also to the prophets, is evident from Ezekiel: "When I looked, behold a hand put forth by a spirit unto me; and a roll of a book was therein, and he spread it before me: it was written on the front and on the back," ii. 9, 10; and in the Apocalypse: "I saw at the right hand of Him who sat on the throne, a book written within and on the back side, sealed with seven seals." Rev. v. 1.

That there should be writings in heaven was provided by the Lord for the sake of the Word. For the Word in its essence is divine truth from which both men and angels derive all heavenly wisdom ; for it was dictated by the Lord, and what is dictated by Him passes through all the heavens in order and terminates with man. Hence it is accommodated both to the wisdom of angels and the intelligence of men.

Therefore the angels have the Word, and read it just as men do on earth. They also preach and draw their doctrinals from it. The Word is the same in heaven as on earth ; only its natural sense which is that of the letter with us, has no existence in heaven, but the spiritual which is its internal sense.

A MEANING IN CURVES AND IOTAS.

A bit of paper was once sent me from heaven, on which were written only a few words in the Hebrew character. And I was told that every letter involved arcana of wisdom, and that those arcana were contained in the inflections and curvatures of the letters, and thence likewise in the sounds. From this was made plain to me the meaning of the Lord's words : "*Verily I say unto you, till heaven and earth pass, one iota or little horn shall in no wise pass from the law.*" Matt. v. 18.

That the Word is divine as to every tittle thereof, is also known in the church. But where the Divine lies

concealed in every tittle, is not yet known; therefore it shall be declared.

The writing in the inmost heaven consists of various inflected and circumflected forms; and the inflexions and circumflexions are according to the form of heaven. By these the angels express the arcana of their wisdom, many of which cannot be expressed in words. And what is wonderful, the angels are skilled in such writing without being taught. It is implanted in them like their speech. Therefore this writing is heavenly writing.

The reason that it is inherent in the angels, is, that all extension of their thoughts and affections, and thence all communication of their intelligence and wisdom, proceeds according to the form of heaven. Hence their writing flows into that form. I was told that the most ancient people on this earth wrote in the same manner before the invention of letters; and that it was transferred into the letters of the Hebrew language, which, in ancient times, were all inflected. Not one of them had the square form in use at this day. Hence it is that things divine and the arcana of heaven are contained even in the iotas, apexes and tittles of the Word.

This kind of writing by means of characters of a heavenly form, is in use in the inmost heaven where they excel all others in wisdom. By these characters they express the affections from which their thoughts flow and follow in order according to the subject treated of. Hence those writings involve arcana which no thought can exhaust. I have also been permitted to see them.

But there are no such writings in the inferior heavens. The writings there are like those in the world, in similar letters, yet not intelligible to man because they are in angelic language which has nothing in common with human languages. For by the vowels they express affections, by the consonants, the ideas of thought proceeding from those affections, and by the words composed of both, the meaning they wish to convey. This kind of writing also involves in a few words more than a man can record in several pages. I have seen writings of this kind also. In this manner they have the Word written in the inferior heavens; and in the inmost heaven they have it written in heavenly characters.

It is worthy of remark that writings in the heavens flow naturally from the very thoughts of the angels, and are executed so easily that it is as if thought threw itself upon paper. The hand does not hesitate in the choice of any word, because the words they speak as well as those they write correspond to the ideas of their thought; and all correspondence is natural and spontaneous. There are also writings in the heavens without the assistance of the hand, from mere correspondence of the thoughts. But these are not permanent.

HEAVENLY SIGNIFICANCE OF NUMBERS.

I have also seen writings from heaven consisting merely of numbers written in order and in a series

exactly like writings composed of letters and words. And I was informed that this writing is from the inmost heaven, and that their heavenly writing treated of above, takes the form of numbers before the angels of an inferior heaven, when the thought from it flows down thither; and that this numerical writing in like manner involves arcana, some of which can neither be comprehended by thought nor expressed by words. For all numbers have their correspondence, and a signification according to their correspondence, the same as words; yet with this difference, that numbers involve general ideas, and words particular ones; and since one general idea involves innumerable particulars, it follows that numerical writing involves more arcana than alphabetical. From these things it was made evident to me that numbers in the Word as well as words signify things. What the simple numbers signify, as, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12; and what the compound, as, 20, 30, 50, 70, 100, 144, 1000, 10000, 12000, and others, may be seen in the *ARCANA CŒLESTIA*, where they are treated of. In the numerical writing in heaven, that number is always placed first on which the following numbers depend as on their subject; for that number is as it were the index of the subject treated of, and from that number those which follow derive their specific determination to the subject. (H. H., n. 258-263.)





XXVII.

WISDOM OF THE ANGELS.



THE nature of angelic wisdom can scarcely be comprehended, because it so far transcends human wisdom as to preclude all comparison. And what is thus transcendent appears to be nothing. Besides, some of the truths that must be employed in describing it, are as yet unknown; and truths before they are known are like shadows in the understanding, which render obscure the real nature of the subject thought of. Nevertheless, these unknown truths may be known and comprehended, provided the mind take delight in such knowledge; for delight carries light with it because it proceeds from love. And light from heaven shines on those who love the things pertaining to divine and heavenly wisdom, and they receive illustration.

That the angels are in wisdom to such a degree that they may be called wisdoms, may be concluded from the fact that all their thoughts and affections flow according to the heavenly form which is the form of divine wisdom; and that their interiors which receive wisdom, are arranged in that form. That they possess superior wisdom is further evident from this circumstance, that

their speech is the speech of wisdom ; for it flows immediately and spontaneously from thought, as thought flows from affection ; so that their speech is thought and affection in an external form. Hence nothing withdraws them from the divine influx, and no extraneous ideas enter their thoughts, as is the case with man while he is speaking.

Another circumstance also conspires to exalt the wisdom of the angels ; and that is, that all things which they see with their eyes and perceive by their senses are in agreement with their wisdom, because they are correspondences, and thence forms representative of such things as belong to wisdom.

Besides, the thoughts of the angels are not bounded and confined by ideas derived from space and time, like human thoughts ; for spaces and times belong to nature, and the things proper to nature withdraw the mind from spiritual things, and hinder the extension of intellectual vision.

Neither are their thoughts drawn downward to things terrestrial and material, nor interrupted by cares about the necessities of life ; consequently they are not withdrawn by them from the delights of wisdom, like the thoughts of men in the world. For all things are given them gratis by the Lord. They are clothed gratis, they are fed gratis, they have habitations gratis ; and moreover they are gifted with delights and pleasures according to their reception of wisdom from the Lord.

THREE DEGREES OF ANGELIC LIFE.

The reason that angels are capable of receiving such wisdom is because their interiors are open ; and wisdom, like every perfection, increases toward the interiors, that is, according to the degree in which they are opened.

There are three degrees of life with every angel, which correspond to the three heavens. They with whom the first degree is open, are in the first or ultimate heaven ; they with whom the second degree is open, are in the second or middle heaven ; but they with whom the third degree is open, are in the third or inmost heaven. The wisdom of the angels in the heavens is according to these degrees.

Hence the wisdom of the angels of the inmost heaven immensely transcends the wisdom of those of the middle heaven ; and the wisdom of these immensely transcends that of the angels of the ultimate heaven. But the wisdom of these latter transcends the wisdom of man in the same proportion ; for man is in a body and its sensuous, and the corporeal sensual things of man are in the lowest degree. Hence it is evident what kind of wisdom they possess, who think from things sensual and are called sensual men. In truth they have no wisdom at all, but only science. It is quite otherwise with those who elevate their thoughts above the things of sense, and especially with those whose interiors are open even into the light of heaven.

How great the wisdom of the angels is, may be further

evident from the fact, that in heaven there is a communication of all things,— the intelligence and wisdom of one being communicated to another. Heaven is a communion of all good things, because heavenly love wills that what is its own should be another's. Consequently no one in heaven perceives his own good in himself as good, unless it be also in another. Thence also is the happiness of heaven. The angels derive from the Lord this disposition to communicate; for such is the nature of Divine Love.

That there is such communication in the heavens, has also been given me to know by experience. Certain simple spirits were once taken up into heaven; and when there, they came also into angelic wisdom; and then they understood things which they could not comprehend before, and spoke things which they were unable to utter in their former state.

The wisdom of the angels is such as cannot be described in words, but can only be illustrated by some general observations.

Angels can express by a single word, what man cannot express by a thousand. And besides, there are innumerable things in one angelic word which cannot be expressed at all by the words of human language; for in every single word spoken by angels, there are contained arcana of wisdom in continuous connection which human knowledge can never reach.

The angels supply, by the tone of the voice, what they do not fully express by words; and in that tone

there is contained the affection of the things spoken of in their proper order; for they express affections by sounds, and the ideas of thought derived from affections, by words. Hence it is that the things heard in heaven are said to be ineffable. The angels can likewise relate in a few words the entire contents of any book, and infuse into every word such things as elevate to interior wisdom; for their speech is such that its sounds harmonize with their affections, and every word with their ideas. Their words, too, are varied by an infinity of methods, according to the series of things embraced within the compass of their thought. The interior angels can also discover the whole life of a speaker from the tone of his voice coupled with a few expressions. For from the sound varied by the ideas expressed in words, they perceive his ruling love on which is inscribed, as it were, every particular of his life.

ANGELIC COMPARED WITH HUMAN WISDOM.

From these considerations it is evident what the wisdom of the angels is. In comparison with human wisdom it is as a myriad to one,—comparatively as the moving forces of the whole body which are innumerable, are to the action resulting from them, wherein to human sense they appear as one; or as the thousand things pertaining to an object as seen through a perfect microscope, to the one obscure thing which it appears to the naked eye.

To illustrate the subject by an example: An angel from his wisdom explained regeneration, and made known arcana concerning it in their order even to some hundreds, filling each one with ideas which contained arcana still more interior,—and this from beginning to end; for he explained how the spiritual man is conceived anew; is carried as it were in the womb; is born, grows up and is successively perfected. He said that he could increase the number of arcana even to some thousands; and that he had only mentioned those concerning the regeneration of the external man; and that there were innumerably more concerning the regeneration of the internal.

From this and other similar examples which I have heard from the angels, it was made manifest to me how great is their wisdom, and how great, respectively, the ignorance of man; for he scarcely knows what regeneration is, and is unacquainted with a single step of its progression while being regenerated.

WISDOM OF THE HIGHEST ANGELS.

The wisdom of the angels of the third or inmost heaven is incomprehensible even to those who are in the ultimate heaven; because the interiors of the angels of the third heaven are open to the third degree, but those of the angels of the first heaven only to the first degree; and all wisdom increases toward the interiors, and is perfected according to the degree in which they are opened.

Since the interiors of the angels of the third or inmost heaven are opened to the third degree, therefore divine truths are, as it were, inscribed on them. For the interiors of the third degree are in the form of heaven more than the interiors of the second and first degrees; and the form of heaven is from divine truth, thus according to divine wisdom. Hence it is that divine truths appear, as it were, inscribed on those angels, or as if they were inherent and innate. Therefore as soon as they hear genuine divine truths, they immediately acknowledge and perceive them, and afterwards see them, as it were, inwardly in themselves. Since the angels of this heaven are of such a character, therefore they never reason about divine truths; still less do they dispute about any truth, whether it be so or not so. Nor do they know what it is to believe or have faith; for they say, What is faith? for I perceive and see that it is so. This they illustrate by comparisons, saying, that, to urge a man to have faith who sees the truth in himself, is like saying to one who sees a house and the various things in and around it, that he ought to have faith in them, and believe that they are just as he sees. Or it is like telling a man who sees a garden with its trees and fruits, that he ought to have faith that it is a garden, and that the trees and fruits are trees and fruits; when yet he sees them plainly with his own eyes.

Hence it is that the angels of the third heaven never name faith, nor have they any idea of it. Therefore

they do not reason about divine truths, still less do they dispute concerning any truth whether it be so or not. But the angels of the first or ultimate heaven have not divine truths thus inscribed on their interiors, because only the first degree of life is open in them. Therefore they reason about truths ; and they who reason scarcely see anything beyond the immediate object about which they reason, or go beyond the subject except only to confirm it by certain arguments. And when they have confirmed it, they say it shall be a matter of faith, and is to be believed.

I have conversed with the angels on these subjects, and they told me that the distinction between the wisdom of the angels of the third heaven and that of the angels of the first heaven, is like the distinction between what is lucid and what is obscure. They also compared the wisdom of the angels of the third heaven to a magnificent palace full of all things for use, around which are extensive paradises [or gardens], and around these magnificent objects of various kinds. And they said that, because those angels are in the truths of wisdom, they can enter into the palace and look upon everything there, and also ramble in the paradises in every direction, and gather delight from all they behold.

But it is otherwise with those who reason concerning truths, and especially with those who dispute about them. These do not see truths from the light of truth ; but either imbibe them from others, or from the literal sense of the Word not interiorly understood. And

therefore they say that they are to be believed, or that faith is to be had in these truths, into which they are afterwards unwilling that any interior sight should enter. Concerning these they said that they cannot approach the first threshold of the palace of wisdom, much less can they enter it and ramble about in its paradises, because they stop at the first step that conducts thither.

It is otherwise with those who are in the truths themselves. Nothing hinders them from being borne on and making unlimited progress; for the truths seen lead them whithersoever they go, and into wide fields; for every truth is of infinite extent, and is in connection with many others.

They said further, that the wisdom of the angels of the inmost heaven consists principally in this: that they see divine and heavenly things in every single object, and wonderful things in a series of many objects. For all things which appear before their eyes correspond. As when they see palaces and gardens, their view does not linger in the objects before their eyes, but they see also the interior things from which they originate, and to which they correspond; and this with all possible variety, according to the appearance of the objects,—thus beholding innumerable things at once in order and connection, which then so delight their minds that they seem to be carried out of themselves.

CAUSE OF THEIR DEEP WISDOM.

The angels of the third heaven are such, because they are in love to the Lord; and this love opens the interiors of the mind to the third degree, and is the receptacle of all things of wisdom. It is further to be known that the angels of the inmost heaven are still continually perfecting in wisdom; and this, too, in a manner different from those of the ultimate heaven. The angels of the inmost heaven do not store up divine truths in the memory. That is, they do not make anything like a science of them; but as soon as they hear them they perceive them to be truths, and commit them to life. Divine truths therefore remain with them as if inscribed on their interiors; for what is committed to the life thus abides internally.

But it is otherwise with the angels of the ultimate heaven. These first store up divine truths in the memory, and reduce them to a science, and thence call them forth and perfect their understanding by them; and, without any interior perception whether they be truths, will them and commit them to life. Hence they are respectively in obscurity.

It is worthy of remark that the angels of the third heaven are perfected in wisdom by hearing and not by sight. The truths which they hear from preaching do not enter into their memory, but immediately into their perception and will, and become of their life. But the objects which they see with their eyes enter into their

memory, and they reason and converse about them. Whence it was made manifest to me, that with them the way of hearing is the way of wisdom. This, too, is from correspondence; for the ear corresponds to obedience, and obedience has relation to life; but the eye corresponds to intelligence, and intelligence has relation to doctrine. The state of these angels is also described in many parts of the Word, as in Jeremiah: "I will put My law in their mind, and will write it on their heart. They shall no more teach every one his friend, and every one his brother, saying, Know ye Jehovah; for they shall all know Me, from the least of them to the greatest of them." xxxi. 33, 34. And in Matthew: "Your discourse shall be Yea, yea, Nay, nay; whatsoever is more than these is from evil." v. 37. What is more than these is from evil, because it is not from the Lord. For the truths which are in the angels of the third heaven are from Him, because those angels are in love to Him. Love to the Lord in that heaven consists in willing and doing divine truth; for divine truth is the Lord in heaven.

An additional reason — which also is the primary one in heaven — why the angels are capable of receiving such exalted wisdom, is that they are free from self-love. For in proportion as any one is free from that love, he is capable of becoming wise in things divine. It is that love which closes the interiors against the Lord and heaven, and opens the exteriors and turns them toward self. Therefore all those with whom that love predomi-

nates are in thick darkness as to the things of heaven, however enlightened they may be as to those of the world.

But angels, on the other hand, because they are free from self-love, are in the light of wisdom ; for the heavenly loves in which they are, which are love to the Lord and love toward the neighbor, open the interiors, because these loves are from the Lord, and the Lord Himself is in them.

The angels are continually perfecting in wisdom. But still they can never be so far perfected that there can be any ratio between their wisdom and the divine wisdom of the Lord. For the divine wisdom of the Lord is infinite ; and between the infinite and the finite there is no ratio.

Because wisdom perfects the angels and constitutes their life, and because heaven with its goods flows into every one according to his wisdom, therefore all in heaven desire and long for it scarcely otherwise than as a hungry man longs for food. Knowledge, intelligence and wisdom are also spiritual nourishment, as food is natural nourishment. Besides, they mutually correspond to each other.

The angels in one heaven and those in one society of heaven are not in the same but in different degrees of wisdom. They also have light in a degree corresponding to their wisdom ; for the light of heaven is divine wisdom, and every one is in light according to his reception of that wisdom. (H. H., n. 265-275.)



XXVIII.

INNOCENCE OF THE ANGELS.



WHAT innocence is, is known to few in the world, and is altogether unknown to those who are in evil. It appears, indeed, before the eyes, displaying itself in the face, speech and gestures, especially of little children. But yet its nature is not known; still less is it known that it is that wherein heaven stores itself up in man. In order, therefore, that it may be known, I shall proceed in order, and speak first of the innocence of infancy; next of the innocence of wisdom; and lastly of the state of heaven in regard to innocence.

The innocence of infancy, or of little children, is not genuine innocence; for it exists only in the external form and not in the internal. Nevertheless we may learn from that what innocence is; for it shines forth from their faces, from some of their gestures, and from their earliest speech, and affects those around them. The reason is, that they have no internal thought; for they do not yet know what is good or evil, nor what is true or false,—and from these thought is derived. Hence they have no prudence derived from selfhood, no determined and deliberate purpose, consequently no

end of an evil nature. They have no proprium acquired from the love of self and the world. They attribute nothing to themselves,—regarding all that they have as received from their parents. They are content and pleased with the few little things which are given them. They have no anxiety about food or raiment, and none about the future. They do not look to the world and covet many of its possessions. They love their parents, nurses and little companions with whom they play innocently. They suffer themselves to be led. They hearken and obey. And because they are in this state, they receive all they are taught into the life. Hence they have becoming manners without knowing whence they came. Hence they have speech, and the rudiment of memory and thought, for the receiving and implanting of which their state of innocence serves as a medium.

But this innocence, as was said, is external, because of the body only, not of the mind. For their mind is not yet formed, because mind is understanding and will, and thought and affection thence derived.

I have been told from heaven that infants are especially under the auspices of the Lord, and receive influx from the inmost heaven where there is a state of innocence; and that the influx passes through their interiors, and in passing affects them with nothing but innocence; and that hence innocence is exhibited visibly in their faces and some of their gestures, and becomes manifest; and that it is this innocence where-

by parents are inmosty affected, and which produces the love that is called storge.

WHAT GENUINE INNOCENCE IS.

The innocence of wisdom is genuine innocence because it is internal ; for it belongs to the mind itself, that is, to the will and thence to the understanding ; and when innocence is in these there is also wisdom, for wisdom pertains to the will and understanding.

Hence it is said in heaven that innocence dwells in wisdom ; and that an angel has as much of wisdom as he has of innocence. That such is the case, they confirm by this : that those who are in a state of innocence attribute nothing of good to themselves, but regard all their good as gifts received, and ascribe them to the Lord ; that they wish to be led by Him, and not by themselves ; that they love everything which is good and are delighted with everything which is true, because they know and perceive that to love what is good, that is, to will and do it, is to love the Lord ; and to love what is true is to love their neighbor ; that they live contented with their own, whether it be little or much, because they know that they receive as much as is profitable for them ; little if little be profitable, and much if much be profitable ; and that they do not themselves know what is best for them, this being known only to the Lord whose providence in all things contemplates eternal ends. Hence they are not anxious

about the future. They call solicitude about the future, care for the morrow, which they say is grief for the loss or non-reception of things which are not necessary for the uses of life.

In their intercourse with others they never act from an evil end, but from what is good, just and sincere. Acting from an evil end they call cunning, which they shun as the poison of a serpent, since it is altogether contrary to innocence. Because they love nothing more than to be led of the Lord, and acknowledge their indebtedness to Him for everything they receive, therefore they are removed from their proprium; and in the degree that they are removed from this the Lord flows in. Hence it is that, whatever they hear from Him, whether through the medium of the Word or of preaching, they do not store up in the memory but immediately obey; that is, they will and do it,—the will itself being their memory. These for the most part appear simple in the external form, but interiorly they are wise and prudent. These are they who are meant by the Lord when He says, “Be ye prudent as serpents, and guileless as doves;” Matt. x. 16. Such is the innocence which is called the innocence of wisdom.

Because innocence attributes nothing of good to self, but ascribes all good to the Lord, and because it thus loves to be led by the Lord, and thence is the reception of all good and truth from which wisdom is derived, therefore man was so created that when an infant he may be in external innocence, and when he becomes

old he may be in internal innocence : that by means of the former he may come into the latter, and from the latter return into the former.

Therefore also when a man becomes old he even shrinks in body, and becomes, as it were, an infant again, but a wise infant, that is, an angel ; for an angel is a wise infant in an eminent sense. Hence it is that, in the Word, an infant signifies one who is innocent ; and an old man, a wise man in whom is innocence.

KINDS AND DEGREES OF INNOCENCE.

The case is similar with every one who is regenerated,—regeneration being a re-birth as to the spiritual man. He is first introduced into the innocence of infancy, which consists in this : that he knows nothing of truth and can do nothing of good from himself, but only from the Lord ; and that he desires and longs after them for no other reason than because truth is truth, and good is good. They are also given him by the Lord, as he advances in age. He is first led into the knowledge of them, then from knowledge into intelligence, and finally from intelligence into wisdom,—innocence always accompanying, which consists, as was said, in the acknowledgment that he knows nothing of truth and can do nothing of good from himself, but from the Lord. Without this faith and the perception which it gives, no one can receive anything of heaven. In this principally consists the innocence of wisdom.

Because innocence consists in being led by the Lord and not by self, therefore all who are in heaven are in innocence. For all who are there love to be led by the Lord. They know, indeed, that to lead themselves is to be led by the proprium; and the proprium consists in loving one's self. And he who loves himself does not permit another to lead him. Hence it is, that as far as an angel is in innocence he is in heaven, that is, in divine good and divine truth; for to be in these is to be in heaven.

The heavens, therefore, are distinguished according to innocence. They who are in the ultimate or first heaven, are in innocence of the first or ultimate degree; they who are in the middle or second heaven, are in innocence of the second or middle degree; but they who are in the inmost or third heaven, are in innocence of the third or inmost degree. These last, therefore, are the very innocences of heaven; for they more than others love to be led by the Lord as little children by their father. Therefore also they receive the divine truth,—which they hear either immediately from the Lord or mediately through the Word and preaching,—directly into the will and do it, and so commit it to life. Hence their wisdom so far exceeds that of the angels of the inferior heavens.

Because these angels are of such a character, therefore they are nearest the Lord, from whom they derive their innocence; and they are also separated from the proprium, so that they live as it were in the Lord.

They appear simple in the external form, and to the eyes of the angels of the inferior heavens as infants, that is, very small. And they also appear like those who are not very wise, although they are the wisest of the angels of heaven. For they know that they have nothing of wisdom from themselves, and that to be wise is to acknowledge this; and also that what they know is as nothing in comparison with what they do not know. To know, acknowledge and perceive this, they say, is the first step in wisdom. These angels are also naked, because nakedness corresponds to innocence.

THE VERY ESSE OF GOODNESS.

I have conversed much with the angels concerning innocence, and have been informed that it is the *esse* of all good; and therefore that good is only so far good as there is innocence in it; consequently that wisdom is only so far wisdom as it partakes of innocence; that it is the same with love, charity and faith. Hence it is that no one can enter heaven without innocence; and this is what is meant by the Lord where He says, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of the heavens. Verily, I say unto you, whosoever shall not receive the kingdom of the heavens as a little child, shall not enter therein." Mark x. 14, 15; Luke xviii. 16, 17. By little children in this passage and also in other parts of the Word, are meant those who are innocent. The state

of innocence is also described by the Lord, in Matt. vi. 25 to 34, but by pure correspondences.

Because innocence is the very *esse* of good with the angels of heaven, it is evident that the divine good proceeding from the Lord is innocence itself. For it is this good which flows-in with the angels and affects their inmosts, and disposes and fits them to receive all the good of heaven. The case is similar with little children whose interiors are not only formed by the transflux of innocence from the Lord, but are also continually adapted and disposed to receive the good of heavenly love; since the good of innocence acts from the inmost, for it is, as was said, the *esse* of all good.

From these considerations it is manifest that all innocence is from the Lord. Hence it is that the Lord in the Word is called a lamb, for a lamb signifies innocence. Because innocence is the inmost in every good of heaven, therefore also it so affects the mind that he who has sensible perception of it,—which happens when an angel of the inmost heaven approaches,—seems unable to control himself, and to be affected and as it were transported with such delight, that every delight of the world appears comparatively as nothing. I speak this from experience.

All who are in the good of innocence, are affected by innocence; and affected according to the degree in which they are in that good. But they who are not in the good of innocence, are not affected by it. Therefore all who are in hell are altogether opposed to innocence, and do not even know what it is. (H. H., n. 276-283.)



XXIX.

THE PEACE OF HEAVEN.



HE who has not experienced the peace of heaven can have no conception of that which the angels enjoy. Nay, a man, so long as he is in the body, cannot receive the peace of heaven nor perceive it, because his perception is in the natural [degree]. In order to perceive it he should be of such a character that, as to his thought he can be elevated and withdrawn from the body, and be kept in the spirit, and then be with the angels.

Because the peace of heaven has thus been perceived by me, I am able to describe it; not indeed by words, such as it is absolutely — because human words are inadequate — but only by words such as it is relatively, as compared with that mental repose which those enjoy who are content in God.

There are two inmost things of heaven, namely, innocence and peace. They are called the inmost because they proceed immediately from the Lord. Innocence is that from which every good of heaven is derived, and peace is that from which is derived all the delight of good. Every good has its delight; and both the good and the delight pertain to love; for what is loved is

called good, and perceived as delightful. Hence it follows that those two inmost things which are innocence and peace, proceed from the Lord's divine love and affect the angels from the inmost.

Divine peace is in the Lord, existing from the union of the Divine Itself and the Divine Human in Him. The Divine of peace in heaven is from the Lord, existing from the conjunction of Himself with the angels of heaven, and in particular from the conjunction of good and truth in every angel. These are the origins of peace. Whence it may be manifest that peace in the heavens is the Divine inmost affecting with blessedness every good there,—nay, is the source of all the joy of heaven; and that, in its essence, it is the divine joy of the Lord's divine love, resulting from the conjunction of Himself with heaven and with every one there. This joy—perceived by the Lord in angels, and by angels from the Lord—is peace. Hence by derivation the angels have all that is blessed, delightful and happy, or that which is called heavenly joy.

Because the origin of peace is from this source, therefore the Lord is called the Prince of Peace, and says that peace is from Him, and that in Him is peace. The angels also are called angels of peace, and heaven the habitations of peace.

THE PEACE SPOKEN OF IN THE WORD.

That divine and heavenly peace is the peace which is meant in the Word, is evident from passages where

it is named; as in Numb. vi. 26; Isaiah ix. 5, 6; xxxii. 17, 18; xxxiii. 7, 8; lii. 7; liv. 10; lix. 8; Jerem. xvi. 5; xxv. 37; xxix. 11; Haggai ii. 9; Zech. viii. 12; Psalm xxxvii. 37; and elsewhere.

Because peace signifies the Lord and heaven, and also heavenly joy and the delight of good, therefore the salutation in ancient times was, *PEACE BE UNTO YOU*. This form has descended to the present day, and was also ratified by the Lord when He said to the disciples whom He sent forth, "Into whatsoever house ye enter, first say, Peace be to this house; and if the son of peace be there, your peace shall rest upon it." Luke x. 5, 6. And the Lord himself also, when He appeared to the apostles, said, "Peace be with you." John xx. 19, 21, 26. A state of peace is also understood in the Word, wherein Jehovah is said to have smelled an odor of rest, as in [the original of] Exod. xxix. 18, 25, 41; Levit. i. 9, 13, 17; ii. 2, 9; vi. 8, 14; xxiii. 12, 13, 18; Numb. xv. 3, 7, 13; xxviii. 6, 8, 13; xxix. 2, 6, 8, 13, 36; an odor of rest in the celestial sense signifies the perception of peace.

Since peace signifies the union of the Divine Itself and the Divine Human in the Lord, and the conjunction of the Lord with heaven and the church and with all in heaven, and also with those in the church who receive Him, therefore the Sabbath was instituted in remembrance of these things, and was named from rest or peace, and was the most holy representative of the church. And therefore the Lord called Himself the

Lord of the Sabbath, Matt. xii. 8; Mark ii. 27, 28; Luke vi. 5.

Because the peace of heaven is the Divine inmosty affecting with blessedness the good itself which is with the angels, therefore it does not come to their manifest perception except by a delight of heart when they are in the good of their life, by a pleasantness when they hear truth which is in agreement with their good, and by a cheerfulness of mind when they perceive their conjunction. Nevertheless it flows thence into all the acts and thoughts of their life, and there presents itself as joy even in an external form. But peace as to quality and amount differs in heaven according to the innocence of those there, because innocence and peace go hand in hand.

That innocence and peace dwell together like good and its delight, may be seen in the case of little children who, because they are in innocence, are also in peace; and because they are in peace, therefore they are full of playfulness. But their peace is external; for internal peace like internal innocence, is not given except in wisdom, and therefore in the conjunction of good and truth,—for this is the origin of wisdom.

Heavenly or angelic peace exists also with men who are in wisdom from the conjunction of good and truth, and are thence conscious of content in God. Yet while they live in the world that peace lies stored up in their interiors, but is revealed when they leave the body and enter heaven; for then their interiors are opened.

A STATE OF LOVE IS A STATE OF PEACE.

Because divine peace exists from the conjunction of the Lord with heaven, and specifically with every angel from the conjunction of good and truth, therefore when the angels are in a state of love they are in a state of peace; for then good is conjoined to truth in them. The case is similar with a man while becoming regenerated. When the conjunction of good and truth exists in him, as is the case especially after temptations, he then comes into a state of delight from heavenly peace. This peace may be compared to the morning or dawn in time of spring, when, the night being past, all things of the earth begin to live anew from the rising of the sun which causes vegetation, refreshed by the dew that descends from heaven to diffuse its fragrance around; while the vernal temperature imparts fertility to the ground, and inspires pleasantness into human minds; and this, too, because the morning or dawn in time of spring, corresponds to the state of peace of the angels in heaven.

I have also conversed with the angels about peace. And I remarked that it is called peace in the world when wars and hostilities cease between kingdoms, and when enmity and discord cease among men; and that internal peace is believed to consist in a repose of mind arising from the removal of cares, and especially in tranquillity and delight from success in business. But the angels said that repose of mind, and tranquillity and

delight arising from the removal of cares and from success in business, appear to be the constituents of peace, but are not, except with those who are in heavenly good; for there is no peace except in that good. For peace flows-in from the Lord into the inmost degree of their minds, and from their inmost it descends and flows down into the lower degrees, and produces repose of the rational mind, tranquillity of the natural mind, and joy thence.

But they who are in evil have no peace. There appears, indeed, something like rest, tranquillity and delight, when things succeed according to their wishes; but it is external and not internal. For internally they burn with enmity, hatred, revenge, cruelty and many other evil lusts into which their external mind also rushes,—bursting forth into violence if unrestrained by fear,—the moment they see any one who is not favorable to them. And hence it is that their delight dwells in insanity; but the delight of those who are in good dwells in wisdom. The difference is like that between hell and heaven. (H. H., n. 284-290.)





XXX.

MEN ON EARTH CONJOINED WITH SPIRITS.



WITH every man there are good spirits and evil spirits. By means of the good spirits he has conjunction with heaven, and by means of the evil, with hell. These spirits are in the world of spirits, which is in the midst between heaven and hell. When these spirits come to a man, they enter into all his memory and thence into all his thought; evil spirits, into those things of the memory and thought which are evil, but good spirits, into those things of the memory and thought which are good.

The spirits are not at all aware that they are with the man; but when they are with him they believe that all the things which belong to the man's memory and thought are their own. Nor do they see the man, because the things in our solar world do not fall within the compass of their vision.

The greatest care is exercised by the Lord to prevent spirits from knowing that they are with man. For if they knew it, they would speak with him, and then evil spirits would destroy him; for evil spirits, because they are conjoined with hell, desire nothing more than to

destroy man, not only as to his soul, that is, as to his faith and love, but even as to his body.

It is otherwise when they do not speak with man. Then they are not aware that what they think, and also what they speak among themselves, is from him,—for they even speak from man when conversing among themselves,—but believe that the things which they speak are their own; and every one esteems and loves his own. Thus spirits are obliged to love and esteem man, although they are not aware of it. That there is such conjunction of spirits with man, has been so thoroughly made known to me by the continual experience of many years, that there is nothing of which I am more certain.

Spirits who communicate with hell are also adjoined to man; because man is born into evils of every kind, and hence his first life is altogether from them. Therefore, unless spirits of a character similar to his own were adjoined to him, he could not live; nay, could not be withdrawn from his evils and be reformed. Therefore he is held in his own life by evil spirits, and withheld from it by good spirits. By means of both he is also in equilibrium; and because he is in equilibrium he is in his freedom, and can be withdrawn from evils and inclined to good; and good can also be implanted in him, which could by no means be done unless he were in freedom. Nor could he be endowed with freedom unless spirits from hell acted on one side, and spirits from heaven on the other, and man were in the midst.

It has also been shown me that man, so far as he partakes of what is hereditary and thence of self, would have no life if he were not permitted to be in evil; and none also if he were not in freedom; and moreover, that he cannot be compelled to good; that what is induced by compulsion does not adhere; as also that the good which man receives in freedom is implanted in his will, and becomes as it were his own; and that hence man has communication with hell and also with heaven.

All the spirits who are in the world of spirits, have communication with heaven or hell; the evil with hell, and the good with heaven. Heaven is distinguished into societies; and so is hell. Every spirit belongs to some society, and subsists by influx thence; thus he acts as one with it. Hence it is, that as man is conjoined with spirits, so he is conjoined with heaven or hell, and indeed with that society there in which he is as to his affection or love: for all the societies of heaven are distinct according to the affections of good and truth; and all the societies of hell, according to the affections of evil and falsity.

CHARACTER OF OUR ASSOCIATE SPIRITS.

The spirits adjoined to a man are of a like character with the man himself as to affection or love. But good spirits are adjoined to him by the Lord; whereas evil spirits are invited by the man himself. His attendant

spirits, however, are changed according to the changes of his affections. Hence one class attend him in infancy, another in childhood, another in youth and manhood, and another in old age.

Spirits are present in infancy who are characterized by innocence, and therefore communicate with the heaven of innocence, which is the inmost or third heaven. Those are present in childhood who are distinguished by the affection of knowing, and therefore communicate with the ultimate or first heaven. Those are present in youth and manhood who are in the affection of truth and good, and thence in intelligence, and therefore communicate with the second or middle heaven. But those are present in old age who are in wisdom and innocence, and therefore communicate with the inmost or third heaven.

But this adjunction is effected by the Lord with those who are capable of being reformed and regenerated. It is otherwise, however, with those who are not. Yet good spirits are also adjoined to these latter, in order that, through their influence, they may be withheld from evil as much as possible. But their immediate conjunction is with evil spirits who communicate with hell, and who are of like character with themselves. If they be lovers of themselves, or lovers of gain, or lovers of revenge, or lovers of adultery, similar spirits are present, and dwell as it were in their evil affections. And as far as man cannot be restrained from evil by good spirits, so far evil spirits inflame him; and as far

as the affection rules, they adhere to him and do not recede.

Thus a wicked man is conjoined with hell, and a good man with heaven.

MEDIATE AND IMMEDIATE INFLUX.

Man is governed by spirits from the Lord, because he is not in the order of heaven. For he is born into the evils of hell, that is, into a state altogether contrary to divine order. Therefore he must be brought back into order; and this can only be effected by means of spirits. It would be otherwise if he were born into good, which is according to the order of heaven. Then he would not be governed of the Lord by spirits, but by order itself, thus by common influx.

Man is governed by this influx as to those things which proceed from his thought and will into act, that is, as to his words and actions; for both the latter and the former flow according to natural order. With these, therefore, the spirits who are adjoined to man have nothing in common. Animals likewise are governed by influx from the spiritual world, because they are in the order of their life; nor have they been able to pervert and destroy it, because they have not the rational faculty.

As to what further concerns the conjunction of heaven with the human race, it is to be remarked that the Lord Himself flows-in with every man according to the

order of heaven,—both into his inmosts and into his ultimates,—and disposes him to receive heaven, and governs his ultimates from his inmosts, and at the same time his inmosts from his ultimates, and thus holds in connection everything that belongs to him. This influx of the Lord is called immediate influx; but the other influx which is effected through the medium of spirits, is called mediate influx. The latter subsists by means of the former.

Immediate influx which is of the Lord Himself, is from his Divine Human into man's will, and through the will into his understanding; thus into the good of man, and through his good into his truth; or, what is the same, into his love, and through his love into his faith, but not the reverse; still less into faith without love, or into truth without good, or into the understanding which is not in agreement with the will. This divine influx is perpetual, and is received in good by the good, but not by the evil; these either reject, or suffocate, or pervert it. Hence their life is an evil life which, in the spiritual sense, is death.

CHARACTER DETERMINES ITS QUALITY.

The spirits who are with man, both those conjoined with heaven and those conjoined with hell, never flow into him from their own memory and consequent thought; for in that case he would not know but that their thoughts were his own.

But still through them there flows into man from heaven an affection which is of the love of good and truth, and from hell an affection which is of the love of evil and the false. So far, therefore, as the affection of man agrees with that which flows-in, he receives it in his own thought,—for the interior thought of man is in perfect agreement with his affection or love; but so far as it does not agree, he does not receive it.

Since, therefore, thought is not infused into man by spirits, but only the affection of good and of evil, it is evident that man has the power of choice, because he has freedom; thus that he can in thought receive good and reject evil, for he knows what is good and what is evil from the Word. What he receives in thought from affection, is also appropriated to him; but what he does not receive in thought from affection, is not appropriated.

From these observations the nature of the influx into man of good from heaven and of evil from hell, may be clearly seen.

It has also been granted me to know the origin of anxiety, grief of mind, and interior sadness called melancholy, wherewith man is afflicted. There are certain spirits who are not yet in conjunction with hell, because they are as yet in their first state. These love undigested and malignant substances, such as meats in a state of corruption in the stomach. Therefore they are present where there are such things in man, because these are delightful to them, and there they converse

with one another from their own evil affection. The affection of their discourse flows thence into man ; and if it be contrary to his affection, it becomes in him sadness and melancholy anxiety ; but if it be agreeable to his affection, it becomes gladness and cheerfulness.

That this is what produces anxiety of mind, has been made known to me and proved by much experience ; for I have seen such spirits, heard them, felt the anxieties occasioned by them, and conversed with them. They have been driven away, and the anxiety ceased ; they have returned, and the anxiety returned. And I have perceived its increase and decrease according to their approach and removal. Hence was made manifest to me the origin of the persuasion entertained by some who do not know what conscience is,—because they have none themselves,—that its pangs arise from a disordered stomach.

If man believed,—what is really true,—that all good is from the Lord and all evil from hell, he then would not take merit to himself on account of his good, nor would evil be imputed to him ; for then in every good thought and act he would look to the Lord, and every evil which flows-in would be rejected to hell whence it came. But because man does not believe in any influx from heaven or from hell, and consequently supposes that all things which he thinks and wills are in himself and thence from himself, he appropriates evil to himself ; and the good which flows-in he defiles with merit. (H. H., n. 292-302.)



XXXI.

CONJUNCTION OF HEAVEN WITH MAN BY MEANS OF THE WORD.

NOTHING can subsist from itself, but everything from what is prior to itself. But what is the connection of everything with what is prior to itself, thus with the First from Whom are all things, cannot be explained in a few words, because it is various and diverse; only in general that there is a connection of the natural world with the spiritual, and that hence there is a correspondence of all things in the natural world with all things in the spiritual world; also that there is a connection and consequent correspondence of all things of man with all things of heaven.

Man was so created that he has connection and conjunction with the Lord; but with the angels of heaven he has only consociation. He has not conjunction with the angels but only consociation, because from creation he is like an angel as to his interiors which belong to the mind; for his will and understanding are like the will and understanding of an angel. Hence it is that after his decease, if he had lived according to divine order he becomes an angel and receives wisdom similar to that of the angels.

When, therefore, the conjunction of man with heaven is spoken of, his conjunction with the Lord and his consociation with the angels are meant; for heaven is not heaven from anything proper to the angels, but from the Divine of the Lord.

Man, however, has something more than the angels, in that he is not only in the spiritual world as to his interiors, but also at the same time in the natural world as to his exteriors. His exteriors which are in the natural world, are all things belonging to his natural or external memory, and thence are subjects of thought and imagination. These in general are knowledges and sciences with their delights and pleasures so far as they savor of the world; also various pleasures which belong to the sensual principles of the body, together with the senses themselves, the speech and actions. All these things are the ultimates also in which the divine influx of the Lord closes; for it does not stop in the middle, but proceeds to its ultimates.

From these facts it is evident that the ultimate divine order is in man; and that, because he is the ultimate, he is also its basis and foundation. Because the divine influx of the Lord does not stop in the middle, but proceeds to its ultimates, as was said, and because the medium through which it passes is the angelic heaven, and the ultimate is in man, and because nothing unconnected can exist, it follows that the connection and conjunction of heaven with the human race are such that the one subsists from the other; and that the

human race without heaven would be like a chain without any hook; and that heaven without the human race would be like a house without a foundation.

But because man, through the love of self and the world, has broken this connection with heaven by averting his interiors therefrom and turning them to the world and himself, and has thus withdrawn himself so as no longer to serve as a basis and foundation for heaven, therefore a medium has been provided by the Lord to supply the place of such basis and foundation, and also to serve for the conjunction of heaven with man. This medium is the Word.

MEDIATE AND IMMEDIATE REVELATION.

I have been informed from heaven that the most ancient people had immediate revelation, because their interiors were turned toward heaven; and that thence there was conjunction of the Lord with the human race at that time. But after their times there was not such immediate revelation, but mediate by correspondences; for all the divine worship of the people who succeeded the most ancient, consisted of correspondences. From which circumstance the churches of that period were called representative churches. For the nature of correspondence and representation was at that time well known. They knew that all things which exist on earth corresponded to the spiritual things in heaven and the church; or, what is the same, represented them.

Therefore the natural things which constituted the externals of their worship, served them as mediums for thinking spiritually, thus in unison with the angels.

After the knowledge of correspondences and representations was obliterated, then the Word was written in which all the words and sentences are correspondences; that is, they contain a spiritual or internal sense, which the angels understand. Therefore when man reads the Word, and understands it according to the literal or external sense, the angels understand it according to the internal or spiritual sense; for all the thought of angels is spiritual, but the thought of man is natural. Spiritual and natural thought, indeed, appear different; but still they are one, because they correspond. Hence it is, that after man removed himself from heaven and severed the bond of connection therewith, a medium of conjunction by means of the Word was provided by the Lord.

CONJUNCTION BY THE WORD EXPLAINED.

How heaven is conjoined with man by means of the Word, I will illustrate by citing a passage. The New Jerusalem is described in the Apocalypse in these words:

“I saw a new heaven and a new earth; and the former heaven and the former earth had passed away. And I saw the holy city Jerusalem coming down from God out of heaven.—The city was four square, its length as great as its breadth; and the angel measured

the city with a reed, twelve thousand furlongs. The length and the breadth and the height of it were equal; and he measured the wall thereof, a hundred and forty-four cubits, the measure of a man, that is, of the angel. The building of the wall was of jasper; but the city itself was pure gold, and like unto pure glass; and the foundations of the wall were adorned with every precious stone.—The twelve gates were twelve pearls;—and the street of the city was pure gold as it were transparent glass,” chap. xxi. 1, 2, 16, [19, 21].

When man reads these words, he understands them merely according to the sense of the letter, which is, that the visible heaven and earth are to perish and a new heaven to be created; and that the holy city Jerusalem is to descend upon the new earth, and that it is to be, in all its dimensions, according to this description.

But the angels attendant on man understand these things in a manner altogether different,—for they understand spiritually what man understands naturally. By the new heaven and the new earth they understand a new church. By the city Jerusalem coming down from God out of heaven, they understand its heavenly doctrine revealed by the Lord. By its length, breadth and height which are equal,—each being twelve thousand furlongs,—they understand all the goods and truths of that doctrine in the complex. By its wall, they understand the truths which protect it. By the measure of the wall, a hundred and forty-four cubits,

which is the measure of a man, that is, of the angel, they understand all those protecting truths in the complex, and their quality. By its twelve gates which were of pearls, they understand the truths which introduce. Pearls also signify such truths. By the foundations of the wall which were of precious stones, they understand the knowledges on which that doctrine is founded. By the gold like unto clear glass of which the city and its street consisted, they understand the good of love from which the doctrine with its truths is transparent.

Thus do the angels understand all these things,—in a manner quite different from man. The natural ideas of man thus pass into spiritual ideas with the angels, without their knowing anything of the literal sense of the Word,—as of a new heaven and a new earth, of a new city Jerusalem, of its wall, of the foundations of the wall, and of its dimensions.

Nevertheless the thoughts of the angels make one with the thoughts of man, because they correspond. They make one almost like the words of a speaker and the understanding of them by a hearer who pays no attention to the words, but only to their meaning. From this it may be seen how heaven is conjoined with man by means of the Word. When the angels think thus spiritually, and man thus naturally, they are conjoined almost like soul and body. The internal sense of the Word is also its soul, and the literal sense is its body.

Such is the Word throughout. Hence it is evident that it is a medium of the conjunction of heaven with man, and that its literal sense serves as a basis and foundation.

THE CHURCH SPECIFICALLY IS WHERE THE WORD IS.

Those who are out of the church and have not the Word, are likewise conjoined to heaven by means of the Word. For the church of the Lord is universal, and in all who acknowledge a Divine and live in charity. These also are instructed by the angels after their decease, and receive divine truths.

The universal church on earth is as one man in the sight of the Lord, just as heaven is. But the church where the Word is, and where the Lord is thereby known, is as the heart and lungs in that man. That all the viscera and members of the whole body derive life from the heart and lungs by various derivations, is well known. So likewise that part of the human race which is without the church where the Word is, and which constitutes the members of that man, derives its life [from the church which is in possession of the Word].

The conjunction of heaven by the Word with those who are remote from the church, may also be compared to light which is propagated from a centre in every direction. There is divine light in the Word, and there the Lord with heaven is present; and in consequence

of His presence, even those who are far off are in the enjoyment of light. It would be otherwise if there were no Word.

If such a Word had not been given on this earth, its inhabitants would have been separated from heaven. And if separated from heaven they would have been no longer rational; for the human rational exists from the influx of the light of heaven. The men of this earth are also incapable of receiving immediate revelation, and of being instructed thereby concerning divine truths, like the inhabitants of other earths; for the former are more immersed in worldly things, that is, in things external, than the latter; and internal things are what receive revelation. If external things received it [*i. e.* if the truth were revealed to those who are in externals], it would not be understood.

That such is the character of the men of this earth, appears manifestly from those within the church, who, although they know from the Word about heaven and hell and the life after death, still deny them in their hearts. Among these also are some who have acquired the reputation of learning in an eminent degree, and who might therefore be expected to be wiser than others.

THE SUPREME EXCELLENCE OF THE WORD.

I have sometimes conversed with the angels concerning the Word, and told them that some despise it on account of its simple style; that nothing whatever is known concerning its internal sense; and that hence it

is not believed that such exalted wisdom lies concealed in it. The angels replied that the style of the Word, although it appears simple in the sense of the letter, is still such, that nothing can by any means be compared to it in point of excellence; since divine wisdom lies concealed not only in all the meaning there, but even in every single word; and that in heaven that wisdom is manifest as the light. They meant to say that it is the light of heaven, because it is divine truth; for divine truth in heaven emits light.

They also said that without such a Word there would be no heavenly light with the men of our earth, and therefore no conjunction of heaven with them. For this conjunction exists in proportion as the light of heaven is present with man; and in the same proportion also divine truth is revealed to him through the Word.

Man does not know that this conjunction is effected by the spiritual sense of the Word corresponding with its natural sense; because the man of this earth knows nothing concerning the spiritual thought and speech of the angels, and that it differs from the natural thought and speech of men. And unless this be known, it is impossible to know what the internal sense is, and that through it, therefore, such conjunction can be effected. They said likewise that if man were aware of the existence of such a sense, and when reading the Word would think from some knowledge of it, he would come into interior wisdom and a still closer conjunction with heaven; for by means of it he would enter into ideas similar to those of the angels. (H. H., n. 303-310.)



XXXII.

OTHER HEAVENS BESIDES THE CHRISTIAN.

IT is a common opinion that those who are born out of the church, who are called Heathen or Gentiles, cannot be saved, because they have not the Word and are therefore ignorant of the Lord, without whom there can be no salvation. Nevertheless it may be known that they also are saved, from these considerations alone ; That the mercy of the Lord is universal, that is, extended toward every individual ; that they are born men as well as those within the church, who are respectively few ; and that it is no fault of theirs that they are ignorant of the Lord.

Every person who thinks from enlightened reason, may see that no man is born for hell ; for the Lord is love itself, and it is agreeable to his love that all be saved. Therefore also He has provided that all shall have some kind of religion, and thereby be in the acknowledgment of a Divine, and in the enjoyment of interior life : for to live according to religion is to live interiorly. For then man looks up to a Divine ; and as far as he looks up to a Divine he does not esteem the world, but removes himself from it, consequently from the life of the world, which is exterior life.

That Gentiles are saved as well as Christians, may be known to those who understand what it is that makes heaven in man. For heaven is in man ; and those who have heaven in themselves enter heaven after death. It is heaven in man to acknowledge a Divine and be led by Him.

The first and primary thing of every religion is, to acknowledge a Divine. A religion which does not include this acknowledgment, is no religion at all. And the precepts of every religion have respect to worship. That is, they teach how the Divine is to be worshipped in a manner acceptable to Him ; and when this is settled in one's mind, yea, in the degree that he wills or loves it he is led by the Lord.

It is known that Gentiles live a moral life as well as Christians, and that many of them live better than Christians. Men live a moral life either for the sake of the Divine, or from a regard to the opinion of the world. The moral life which is lived for the sake of the Divine is spiritual life. Both appear alike in the external form, but in the internal they are altogether different. One saves man ; the other does not. For he who lives a moral life from a regard to the Divine, is led by the Divine ; but he who lives a moral life from a regard to the opinions of the world, is led by himself. But let this be illustrated by an example.

He who shuns the doing of evil to his neighbor, because to do evil is contrary to religion, thus contrary to the Divine, shuns evil from a spiritual ground. But

he who shuns the doing of evil to another merely through fear of the law, of the loss of reputation, honor or gain, thus for the sake of himself and the world, shuns it from a natural ground, and is led by himself. The life of the latter is natural, but that of the former is spiritual.

The man whose moral life is spiritual, has heaven in himself; but he whose moral life is merely natural, has not heaven within. The reason is, that heaven flows in from above and opens man's interiors, and through his interiors flows-in into his exteriors. But the world flows-in from beneath, and opens his exteriors but not his interiors; for there is no influx from the natural world into the spiritual, but from the spiritual world into the natural. Therefore if heaven be not received at the same time with the world, the interiors are closed.

From these observations it may be seen who receive heaven in themselves and who do not. But heaven is not the same in one as it is in another. It differs in each according to his affection of good and thence of truth. They who are in the affection of good for the sake of the Divine, love divine truth; for good and truth mutually love each other, and desire to be conjoined. Therefore the Gentiles, although they are not in genuine truths in the world, still receive them in the other life according to the love with which they are imbued.

There was a certain spirit from among the Gentiles,

who had lived in the world in the good of charity according to his religion. When he heard Christian spirits arguing about articles of belief (for spirits argue with each other much more ably and acutely than men, especially about goods and truths), he wondered at their disputing in this manner; remarking that he did not like to hear them, for they argued from appearances and fallacies — instructing them in this wise: If I am good, I can know from good itself what things are true; and what I do not know, I am able to receive.

GENTILES WHO LIVE AN UPRIGHT LIFE.

I have often been instructed that Gentiles who have led a moral life, have lived in obedience and subordination, and in mutual charity according to their religion, and have thence received something of conscience, are accepted in the other life, and are there instructed with anxious care by angels in the goods and truths of faith; and that, while under instruction, they behave themselves modestly, intelligently and wisely, and willingly receive truths and are imbued with them. Besides, they have formed to themselves no principles of the false contrary to the truths of faith, which are to be shaken off, much less scandals against the Lord,—like many Christians who cherish no other idea of Him than that of a common man.

Not so the Gentiles. When they hear that God became Man, and thus manifested Himself in the world,

they immediately acknowledge it, and adore the Lord, saying that God has, indeed, manifested Himself, because He is the God of heaven and earth, and because the human race are his.

It is a divine truth that without the Lord there is no salvation; but this is to be understood to mean that there is no salvation but from the Lord. There are many earths in the universe, and all of them full of inhabitants. Scarcely any there know that the Lord assumed the Human on our earth. Nevertheless, because they adore the Divine under a human form, they are accepted and led of the Lord.

There are among Gentiles as among Christians both wise and simple. That I might be instructed respecting their character, I have been allowed to converse with both, sometimes for hours and days. But there are no such wise men now as in ancient times, especially in the ancient church, which extended over a great part of Asia, from which religion spread to many nations.

That I might know their character, I have been allowed to converse familiarly with some of them. One with whom I spoke was formerly classed among those of superior wisdom, and hence was known also in the learned world. I conversed with him on various subjects, and had reason to believe that it was Cicero. And because I knew that he was a wise man, I discoursed with him concerning wisdom, intelligence, order, the Word, and lastly concerning the Lord. Concerning wisdom he said, that there is no other wisdom than that

which pertains to life, and that wisdom cannot be predicated of anything else. Concerning intelligence, that it is derived from wisdom. Concerning order, that it is from the Supreme God; and that to live according to that order is to be wise and intelligent. As to the Word, when I read to him a passage from the prophets he was exceedingly delighted, especially on learning that every name and every word signified interior things,—wondering very much that the learned at this day are not delighted with such study. I clearly perceived that the interiors of his thought or mind were open. He said that he could not listen any longer, because he perceived something more holy than he could bear,—so interiorly was he affected.

SIMPLE-HEARTED GENTILES.

But as to the Gentiles of the present day, they are not so wise; but many of them are simple in heart. Such of them, however, as have lived in mutual charity receive wisdom in the other life. Of these, I am at liberty to adduce an example.

One morning I heard a number of singers at a distance; and from the accompanying representation it was given me to know that they were Chinese. For they presented the figure of a he-goat clothed with wool, likewise a cake of millet and an ebony spoon, together with the idea of a floating city. They desired to come nearer to me. And when they approached they wished

to be alone with me, that they might reveal their thoughts. But they were told that they were not alone, and that there were others present who were displeased at their wishing to be alone, when yet they were strangers.

On perceiving their displeasure, they began to consider whether they had transgressed against their neighbor; and whether they had claimed anything as their own which belonged to others. And (since all thoughts in the other life are communicated) it was given me to perceive the agitation of their minds, which consisted of the acknowledgment that possibly they had done them an injury; also of shame on account of it, and at the same time of other worthy affections. Hence I knew that they were endued with charity.

Soon after I entered into conversation with them, and at last spoke to them concerning the Lord. When I called Him Christ, I perceived in them a degree of repugnance. But it was found to originate in the impression they had received in the world, from knowing that Christians led worse lives than they did, and that they were without charity. But when I called Him simply the Lord, they were then interiorly affected. They were afterwards instructed by angels that the Christian doctrine above every other in the world, prescribes love and charity; but that there are few who live according to it.

SOME CHRISTIANS AS COMPARED WITH GENTILES.

There are some Gentiles who, during their life in the world, knew both from conversation and report that Christians lived wicked lives, being addicted to adultery, hatred, quarrelling, drunkenness and the like, which they abhorred because such things are contrary to their religious principles. These in the other life are more afraid than others of receiving the truths of faith. But they are instructed by angels that the Christian doctrine, and indeed the Faith itself, teaches altogether otherwise; but that Christians live less according to their doctrine than Gentiles do. When they learn these things, they receive the truths of faith and worship the Lord. But they advance to this state slowly.

It is common for Gentiles, who have worshiped a god under the form of an image or statue or some graven thing, to be introduced, when they enter the other life, to certain ones appointed to take the place of their gods or idols, in order to rid them of their fantasies. When they have been with them for some days, they [*i. e.* their fantasies] are then removed.

Those also who have worshiped men are occasionally introduced to them, or to others who personate them. This is often the case with the Jews who are thus introduced to Abraham, Jacob, Moses and David. But when they find that they are human like others, and that they can give them no help, they are ashamed,

and are earried to their own places aecording to their lives.

Among the Gentiles in heaven the Afrieans are most beloved ; for these receive the goods and truths of heaven more readily than others. It is their partieular desire to be ealled obedient, but not faithful. They say that Christians may be ealled faithful, because they have the doctrine of faith ; but not themselves, unless they receive that doctrine, or, as they say, are able to receive it. (H. H., n. 318-326.)





XXXIII.

LITTLE CHILDREN IN HEAVEN.



SOME believe that only the children born within the church go to heaven, but not those born out of the church; and the reason they assign is, that those within the church are baptized and thus initiated into the faith of the church. But they are not aware that no one receives heaven or faith by baptism, for baptism is only for a sign and memorial that man is to be regenerated; and that he can be regenerated who is born within the church, since there is the Word which contains the divine truths by means of which regeneration is effected. There also the Lord is known, by whom it is accomplished.

Be it known, therefore, that every little child, where-soever born,—whether within the church or out of it, whether of pious or of impious parents,—when he dies, is received by the Lord and educated in heaven. He is there instructed according to divine order, and is imbued with affections of good, and by them with the knowledges of truth. And afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven and becomes an angel. Every one who thinks from reason may know that no one is born for hell, but

all for heaven ; and that man himself is in fault if he goes to hell ; but that infants can as yet be in no fault.

THEY ALL BECOME ANGELS.

When infants die, they are still infants in the other life. They have the same infantile mind, the same innocence in ignorance, and the same tenderness in all things. They are only in rudimental states introductory to the angelic,—for infants are not angels, but they become angels.

Every one after his decease is in a similar state of life to that in which he was in the world ; an infant in a state of infancy, a boy in a state of boyhood, a youth, a man, an old man, in the state of a youth, a man, and an old man. But the state of every one is afterwards changed. The state of infants, however, excels that of all others in this respect, that they are in innocence, and evil from actual life has not yet taken root in them. And such is the nature of innocence that all things of heaven may be implanted in it ; for it is the receptacle of the truth of faith and the good of love.

The state of infants in the other life is far preferable to that of infants in the world ; for they are not clothed with an earthly body, but with a body like that of the angels. The earthly body in itself is of a dull nature. It does not receive its first sensations and motions from the interior or spiritual world, but from the exterior or natural world. Therefore infants in the world

must learn to walk, to use their limbs and to talk ; yea, their senses, as those of sight and hearing, must be opened in them by use.

Not so with infants in the other life. There, being spirits, they act immediately according to their interiors. They walk without practice. They talk also with the same readiness, but at first from general affections not yet clearly distinguished into ideas of thought. But in a short time they are initiated into these also ; and the reason that this is so easily effected, is that their exteriors are homogeneous with their interiors.

ANGEL MOTHERS TAKE CARE OF THEM.

As soon as infants are raised from the dead, which takes place immediately after their decease, they are taken into heaven and committed to the care of angels of the female sex who in the life of the body loved little children tenderly, and at the same time loved God. Because these angels when in the world loved all little children from a sort of maternal tenderness, they receive them as their own. And the little ones also, from an inclination implanted in them, love them as their own mothers. Each one has as many under her care, as she desires from a spiritual maternal affection.

EDUCATION OF CHILDREN IN HEAVEN.

How children are educated in heaven shall also be briefly told. From their tutoresses they learn to talk.

Their first speech is only a sound of affection, which by degrees becomes more distinct as the ideas of thought enter; for ideas of thought derived from affectionous constitute all angelic speech. Into their affections which all proceed from innocence, are first insinuated such things as appear before their eyes, and are delightful; and as these are from a spiritual origin, the things of heaven flow into them at the same time, by means of which their interiors are opened; and thus they become more perfect every day. When this first period is completed, they are transferred to another heaven where they are instructed by masters: and so on.

Infants are instructed chiefly by representatives suited to their capacities, which are so beautiful, and at the same time so full of wisdom from an interior ground, as to exceed all belief. Thus intelligence which derives its soul from good, is insinuated into them by degrees.

How tender their understanding is, was also shown me. When I prayed the Lord's prayer, and they then flowed into the ideas of my thought from their intellectual faculty, I perceived that their influx was so tender and gentle as to be almost that of affection alone. And at the same time I observed that their intellectual faculty was open even from the Lord. The Lord also flows into the ideas of infants chiefly from inmosts, for nothing closes their ideas as with adults. No false principles obstruct their understanding of truth, nor does the life of evil obstruct their reception of good, and thus their reception of wisdom.

From these things it is evident that infants do not arrive to the angelic state immediately after death, but that they are gradually led into it by the knowledges of good and truth, and this according to all heavenly order. For the minutest particulars of their natural disposition are known to the Lord, and therefore they are led to receive the truths of good and the goods of truth according to every movement of their inclination.

How all things are insinuated into them by delights and pleasantness suited to their genius, has also been shown me. I was permitted to see little children most elegantly clothed, having around their breasts, and also around their delicate arms, garlands of flowers resplendent with the most pleasing and heavenly colors.

On one occasion also I saw some children with their instructresses accompanied by virgins in a paradisiacal garden most splendidly embellished, not so much with trees as with laurel espaliers, and so with porticos together with paths conducting toward the interior recesses. The children themselves were clothed in the manner above mentioned; and when they entered the garden the clustering flowers above the entrance shot forth a most joyful radiance.

From this it may be seen what delights attend them; and also that by means of things pleasant and delightful they are led to the goods of innocence and charity, which goods are continually insinuated into them from the Lord through such agreeable mediums.

GROWTH OF CHILDREN IN HEAVEN.

Many persons may imagine that infants remain such in heaven, and exist as infants among the angels. They who do not know what constitutes an angel, may have confirmed themselves in this opinion from the images sometimes seen in churches, where angels are exhibited as infants. But the case is altogether otherwise. Intelligence and wisdom constitute an angel; and so long as infants have not intelligence and wisdom, they are not angels although they are with them. But when they become intelligent and wise, then for the first time they become angels. Yea,—a thing that I have wondered at,—they then no longer appear as infants but as adults; for they are then no longer of an infantile genius, but of a more mature angelic genius. Intelligence and wisdom produce this effect.

As little children are perfected in intelligence and wisdom, they appear more mature, that is, as youths and young men; for intelligence and wisdom are real spiritual nourishment. For this reason the things which nourish their minds nourish their bodies also,—and this from correspondence; for the form of the body is but the external form of the interiors.

It is to be observed that children in heaven do not advance in age beyond the period of early manhood; and there they stop forever [*i. e.* so far as apparent progress in *age* is concerned]. That I might be assured of this, it was granted me to converse with some who

were educated in heaven from their infancy, and who had grown up there; with some also when they were children, and afterwards with the same when they had become young men. And I heard from them the progress of their life from one age to another.

The innocence of infants is not genuine innocence, because it is as yet without wisdom. Genuine innocence is wisdom; for in proportion as any one is wise he loves to be led by the Lord; or, what is the same, in proportion as any one is led by the Lord he is wise. Infants therefore are led from external innocence in which they are at first,—and which is called the innocence of infancy,—to internal innocence which is the innocence of wisdom. This innocence is the end of all their instruction and progress. Therefore when they come to the innocence of wisdom, the innocence of infancy which had served them in the meantime as a plane, is then conjoined to them.

HOW THEY ARE TAUGHT HUMILITY.

I have conversed with angels concerning little children and inquired whether they are free from evils, because they have no actual evil like adults. But I was told that they are equally in evil,—yea, that they, too, are nothing but evil; but that they like all the angels are withheld from evil and held in good by the Lord, yet in such a way that it appears to them as if they were in good of themselves. Lest, therefore, they

who have from infancy grown up in heaven should entertain a false opinion of themselves, and imagine that the good which they possess is from themselves and not from the Lord, they are sometimes let into the evils which they have received hereditarily, and are left in them until they know, acknowledge and believe that their good is all from the Lord.

A certain prince who died in his infancy and grew up in heaven, entertained the false opinion just alluded to. Therefore he was let into the life of the evils wherein he was born; and I then perceived from the sphere of his life that he had a disposition to domineer over others, and to make light of adulteries. These evils he derived hereditarily from his parents. But after he acknowledged that such was his nature, he was received again among the angels with whom he was before.

No one in the other life ever suffers punishment on account of hereditary evil, because it is not his own; that is, it is no fault of his that he is such. But he is punished on account of the actual evil which is his own; that is, in proportion as he has made hereditary evil his own by actual life. Little children, therefore, when they become adult, are let into the state of their hereditary evil, not that they may suffer punishment on account of it, but in order that they may be convinced that of themselves they are nothing but evil; that through the mercy of the Lord they are delivered from the hell which cleaves to them, and introduced into

heaven; and that they are not in heaven from any merit of their own, but from the Lord; and therefore that they may not boast of their goodness before others,—for this is as contrary to the good of mutual love as it is to the truth of faith.

Several times when a number of little children have been present with me in choirs,—while they were as yet altogether infantile,—their voices were heard as something tender but confused, proving that they did not yet act in unison, as they do afterward when they become more mature; and, what I wondered at, the spirits who were with me could not refrain from leading them to speak. Such desire is innate in spirits. But I observed that on all such occasions the children resisted, and were unwilling to speak as they were led. Their refusal and resistance were attended with a species of indignation, as I often perceived; and when they were permitted to speak freely, they only said *that it is not so*.

I have been informed that such is the temptation of little children, permitted in order that they may learn and become accustomed, not only to resist what is false and evil, but also that they may not think, speak and act from others; and therefore that they may not suffer themselves to be led by any other than the Lord alone.

EDUCATION HERE AND HEREAFTER CONTRASTED.

From these instances it may be seen what the education of little children in heaven is; namely, that through

the intelligence of truth and the wisdom of good they are introduced into angelic life, which is love to the Lord and mutual love; and in these loves there is innocence.

But how contrary is the education of children on earth in many cases, may appear from this instance: I was in the street of a great city, and saw little boys fighting with each other. A crowd gathered around and gazed upon the spectacle with much pleasure. And I was informed that the parents themselves excite their little sons to such combats. The good spirits and angels who saw through my eyes what was passing, were so shocked by it that I perceived their horror, and that it was caused especially by the conduct of the parents who incite their children to such deeds. They said that thus, in their earliest years, parents extinguish in them all mutual love and all innocence which little children receive from the Lord, and initiate them into hatred and revenge; consequently that they, by their own efforts, exclude their children from heaven where there is nothing but mutual love. Let parents, therefore, who wish well to their children, beware of such practices.

The difference between those who die infants and those who die adults, shall also be stated. They who die adults have a plane acquired from the terrestrial and material world, and carry it with them. This plane is their memory and its corporeal natural affection. After death this plane remains fixed and is qui-

escent ; but still it serves their thought for an ultimate plane, for the thought flows into it. Hence it is, that such as that plane is, and such as is the correspondence of the rational with the things thereto belonging, such is the quality of the man after death.

But those who die in infancy and are educated in heaven, have not such a plane, but a spiritual-natural one, since they derive nothing from the material world and the terrestrial body. Therefore they cannot be in such gross affections and thence thoughts, for they derive all things from heaven.

Besides, infants do not know that they were born in the world, and therefore believe that they were born in heaven ; consequently they know nothing of any birth but the spiritual birth, which is effected by the knowledges of good and truth, and by intelligence and wisdom, by virtue of which man is man ; and because these are from the Lord, they believe and love to believe that they are the children of the Lord Himself. Nevertheless the state of men who grow up on earth may become just as perfect as the state of infants who grow up in heaven, provided they remove corporeal and terrestrial loves,—which are the loves of self and the world,—and in their place receive spiritual loves. (H. H., n. 329-345.)





XXXIV.

RICH AND POOR IN HEAVEN.



HERE are various opinions concerning reception into heaven. Some suppose that the poor are received and not the rich ; others, that the rich and poor are received alike ; and others, that the rich cannot be received unless they give up their wealth and become as the poor ; and each confirms his opinion from the Word. But they who make a distinction between the rich and the poor as to facility of admission into heaven, do not understand the Word. The Word in its bosom is spiritual, but in the letter it is natural. Therefore they who take the Word only according to its literal and not according to its spiritual sense, err upon many points ; especially in regard to the rich and poor ; as in supposing that it is as difficult for the rich to enter heaven as for a camel to go through the eye of a needle ; and that it is easy for the poor because they are poor, since it is said : “ Blessed are the poor, for theirs is the kingdom of heaven.” [Matt. v. 3] ; Luke vi. 20, 21.

But they who know anything of the spiritual sense of the Word, are of a different opinion. They know that heaven is for all who live the life of faith and

love, whether they be rich or poor. But who are meant in the Word by the rich, and who by the poor, will be shown in what follows.

From much conversation and intercourse with the angels, it has been granted me to know for a certainty that the rich enter heaven as easily as the poor; that no man is excluded on account of his great possessions, and that no one is received because he is poor. Both rich and poor are there, and many of the rich in greater glory and happiness than the poor.

JUDGED BY THE INNER LIFE.

It is proper to observe in the outset, that a man may acquire riches and accumulate wealth as far as opportunity is given, provided it be not done with craft and dishonesty; that he may eat and drink daintily, provided he does not make life consist in that; may dwell magnificently according to his condition; may converse with others as others do; may frequent places of amusement, and talk about worldly affairs; and that he has no need to assume a devout aspect, to be of a sad and sorrowful countenance and to bow down his head, but may be glad and cheerful; nor to give his goods to the poor, except so far as inclination leads him. In a word, he may live outwardly altogether like a man of the world; and these things will not prevent his going to heaven, provided that inwardly in himself he thinks properly about God, and acts sincerely and justly with his neighbor.

For man is such as his affection and thought are, or such as his love and faith are; thence all his outward acts derive their life; for to act is to will and to speak is to think, since every one acts from will and speaks from thought. Therefore when it is said in the Word that man shall be judged according to his deeds, and that he shall be rewarded according to his works, the meaning is that he shall be judged and rewarded according to his thought and affection from which his deeds proceed, or which are in his deeds; for deeds are of no account without these, and are altogether such as these are.

Hence it is evident that the external of man is of no account, but that his internal,—from which his external is derived,—is what is judged. For illustration: If any one acts sincerely and does not defraud another merely because he fears the law, the loss of reputation and consequently of honor or gain, he would defraud him to the utmost of his power if he were not restrained by this fear. His thought and will are fraudulent, though his actions are outwardly sincere. Such a man has hell within him, because he is interiorly insincere and fraudulent.

But he who acts sincerely and does not defraud another because it is against God and his neighbor, would not defraud him even if he had the opportunity; for his thought and will are conscience; he has heaven in himself. The deeds of both appear similar in the external form, but in the internal they are altogether dissimilar.

Since a man may live in the external form just as others do, may grow rich, keep a bountiful table, dwell in a splendid house and wear costly apparel according to his condition and employment, enjoy delights and gratifications, and engage in worldly affairs for the sake of occupation and business and for sustenance of mind and body, provided he interiorly acknowledges a Divine and wishes well to his neighbor, it is evident that it is not so difficult to walk in the way of heaven as many suppose. The only difficulty is, to be able to resist the loves of self and the world, and to prevent their predominance; for these are the source of all evils.

That it is not so difficult to tread the heavenward path as many imagine, is evident from these words of the Lord: "Learn of Me, for I am meek and lowly of heart; and ye shall find rest unto your souls: for My yoke is easy, and My burden is light." Matt. xi. 29, 30. The Lord's yoke is easy and His burden light, because in the degree that man resists the evils which flow from the loves of self and the world, he is led by the Lord and not by himself; and because the Lord afterward resists those evils in man and removes them.

*ASCETICISM NOT PROMOTIVE OF THE HEAVENLY
LIFE.*

I have conversed with some after death who, while on earth, renounced the world and gave themselves up

to an almost solitary life, that by the withdrawal of their thoughts from worldly concerns they might have leisure for pious meditations, imagining that they should thus be treading the path of heaven. But such persons in the other life are of a melancholy temper, and despise others who are not like themselves. They are indignant that they do not attain happiness above others, which they think they have merited. They care nothing about others, and turn away from offices of charity by means of which there is conjunction with heaven. They desire heaven more than others ; but when they are elevated among the angels, they induce anxieties which disturb their happiness. Therefore they are separated from them, and then they betake themselves to desert places where they lead a life similar to that which they led in the world.

Man cannot be formed for heaven except by means of the world. The ultimate effects wherein every one's affection must be terminated, are there ; for unless one's affection exert itself, or flow forth into acts,—which is done in the society of many persons,—it is suffocated ; and at length to such a degree that the man no longer regards his neighbor, but himself alone.

Hence it is evident that a life of charity toward the neighbor,—which consists in doing what is just and right in every work and in every office,—leads to heaven but not a life of piety without a life of charity. Consequently that the exercises of charity, and thence the increments of the life thereof, can be given in the de-

gree that man is busy with some occupation ; and cannot be given in the degree that he removes himself therefrom. On this subject I will now speak from experience.

Many who were engaged in trade and merchandise in the world, and who also became rich by those pursuits, are in heaven ; but fewer of those who were in stations of honor, and who became rich by their offices. The reason is, that these latter, by the gains and honors bestowed on them for dispensing what is just and right, as also posts of honor and emolument, were induced to love themselves and the world, and thereby to remove their thoughts and affections from heaven and turn them to themselves. For so far as man loves himself and the world, and regards himself and the world in everything, he alienates himself from the Divine and removes himself from heaven.

THE USERS AND ABUSERS OF RICHES.

The lot of the rich in heaven is such that they excel all others in opulence. Some of them dwell in palaces in which everything is refulgent as with gold and silver. They have an abundance of all things which contribute to the uses of life. They do not, however, in the least degree set their hearts on such things, but on the uses themselves. These they see in clearness and as it were in the light ; but the gold and silver, in obscurity, and as it were in the shade respectively. The reason is, that they loved uses in the world, and gold and silver

only as means and instruments thereof. Uses themselves glitter thus in heaven; the good of use as gold, and the truth of use as silver. The opulence and delight and happiness of the rich in heaven, are therefore according to the uses which they performed in the world.

Good uses consist in a man's providing the necessities of life for himself and family; in desiring an abundance for the sake of his country, and also for the sake of his neighbor whom a rich man can benefit more than a poor one in many ways; and because he can thus withdraw his mind from a life of idleness, which is a pernicious life,—for in idleness a man thinks evil from the innate evil in himself. These uses are good so far as they have the Divine in them; that is, so far as a man looks to the Divine and heaven, places his good in them and regards wealth only as a subservient good.

But very different is the lot of the rich who have not believed in a Divine, and have rejected from their minds the things which belong to heaven and the church. These are in hell where filth, misery and want abound. Riches when loved as an end, are changed into such things; and not the riches only, but also the uses themselves, which are either that they may live as they like, and indulge in pleasures, and may be able to give up the mind more fully and freely to the commission of wickedness, or that they may rise above others whom they despise.

Such riches and such uses become filthy because they have nothing spiritual in them but only what is terrestrial;—for a spiritual principle in riches and their uses is like a soul in the body, and like the light of heaven in moist ground. They also become putrid like a body without a soul, and like moist ground without the light of heaven. These are they whom riches have seduced and withdrawn from heaven.

THE RULING AFFECTION REMAINS.

Every man's ruling affection or love remains with him after death, nor is it extirpated to eternity; since the spirit of man is altogether such as his love is, and — what is an arcanum — the body of every spirit and angel is the external form of his love, perfectly corresponding to the internal form which is that of his mind.

Hence it is that the character of spirits is known from their faces, gestures and speech; and man might also be known as to the quality of his spirit while he lives in the world, if he had not learned, by his face, gestures and speech, to counterfeit virtues which do not belong to him. It is therefore manifest that man remains to eternity of the same character as his ruling affection or love.

It has been granted me to converse with some who lived seventeen centuries ago, and whose lives are well known from the writings of that period; and it was found that every one was still influenced by the love which ruled him when he lived in the world.

Hence also it may be manifest that the love of riches, and of the uses to be performed by riches, remains with every one to eternity, and that it is altogether such as was procured in the world; yet with this difference, that with those who had employed them in the promotion of good uses, riches are turned into delights according to the uses; but with those who had employed them in the promotion of evil uses, they are turned into filth. Then also the evil are delighted with such filth, in like manner as in the world they were delighted with riches for the sake of evil uses. They are then delighted with filth, because the filthy pleasures and infamies which were the uses to which they applied their riches, and also avarice which is the love of riches without regard to use, correspond to filth. Spiritual filth is nothing else.

The poor do not go to heaven on account of their poverty but on account of their life. Every one's life follows him, whether he be rich or poor. There is no peculiar mercy for one more than for another. He who has lived well is received, and he who has lived ill is rejected. Besides, poverty seduces and withdraws man from heaven as much as wealth. Great numbers among the poor are not contented with their lot, but are eager after many things, and believe riches to be blessings. They are angry, therefore, when they do not receive them, and think evil concerning the Divine Providence. They also envy others the good things which they possess. Besides, they are as ready as the wicked among

the rich to defraud others, and to live in sordid pleasures when they have the opportunity.

But it is otherwise with the poor who are content with their lot, who are faithful and diligent in their calling, who love labor better than idleness, who act sincerely and honestly, and at the same time live a Christian life.

I have several times conversed with those who were of the rustic class and of the lower order in society, who, while they lived in the world, believed in God and did what was just and right in their vocations. They inquired what charity and faith are, because they were in the affection of knowing truth, and because in the world they had heard much about faith, but in the other life much about charity. Therefore they were told that charity is everything which relates to life, and faith everything which relates to doctrine; consequently that charity is to will and to do what is just and right in every transaction; but faith, to think justly and rightly; and that faith and charity conjoin themselves like doctrine and a life according to it, or like thought and will; and that faith becomes charity when that which a man thinks justly and rightly he also wills and does, and that then charity and faith are not two but one. This they understood perfectly; and rejoiced, saying, that when they were in the world they never conceived that believing was anything else than living.

SPIRITUAL MEANING OF RICH AND POOR.

From these considerations it may be manifest that the rich go to heaven as well as the poor, and the one just as easily as the other. It is believed that the poor enter easily and the rich with difficulty, because the Word has not been understood where the rich and poor are mentioned. By the rich there are meant, in the spiritual sense, those who abound in the knowledges of good and truth, thus those who are within the church where the Word is; and by the poor, those who are deficient in these knowledges, and yet desire them,—that is, those who are out of the church in countries where the Word is not.

By the rich man who was clothed in purple and fine linen and was cast into hell, is meant the Jewish nation which is called rich because it had the Word, and thence abounded in the knowledges of good and truth; by garments of purple are also signified the knowledges of good, and by garments of fine linen, the knowledges of truth: but by the poor man who lay at his gate and desired to be filled with the crumbs which fell from the rich man's table, and was carried by the angels into heaven, are meant Gentiles who had not the knowledges of good and truth and yet desired them. (Luke xvi. 19, 31.)

By the rich who were invited to a great supper and excused themselves, is also meant the Jewish nation; and by the poor introduced in their place, are meant

the Gentiles who were out of the church. (Luke xiv. 16 to 24.) Who are meant by the rich man of whom the Lord said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," (Matt. xix. 24,) shall also be told. In this passage the rich man denotes those who are rich in both senses, the natural as well as the spiritual. In the natural sense the rich are those who abound in riches and set their hearts upon them; but in the spiritual sense they are those who abound in knowledges and sciences,—for these are spiritual riches,—and by means of them desire to introduce themselves into the things which belong to heaven and the church according to their own intelligence. And because this is contrary to divine order, it is said that it is easier for a camel to go through the eye of a needle; for by a camel in this sense is signified the principle of knowledge and science in general, and by the eye of a needle, spiritual truth. (H. H., n. 357-365.)





XXXV.

SEX AND MARRIAGE IN HEAVEN.

BECAUSE heaven is from the human race, and the angels of heaven are therefore of both sexes; and because it was ordained from creation that the woman should be for the man and the man for the woman, and thus that each should be the other's; and because this love is innate in both; it follows that there are marriages in heaven as well as on earth. But marriages in heaven are very different from those on earth.

Marriage in heaven is the conjoining of two into one mind. What this conjunction is shall be first explained.

The mind consists of two parts, one of which is called the understanding, the other the will. When these two parts act in unity, they are then called one mind. In heaven the husband acts that part which is called the understanding, and the wife that which is called the will. When this conjunction which is of the interiors, descends into the inferiors which are of the body, it is perceived and felt as love. This love is conjugal love.

Hence it is evident that conjugal love derives its origin from the conjunction of two into one mind. This is called in heaven cohabitation; and it is said

that they are not two but one. Therefore two married partners in heaven are not called two but one angel.

That there is also such a conjunction of husband and wife in the inmosts of their minds, results from creation itself; for the man is born to be intellectual, that is, to think from the understanding, but the woman is born to be voluntary, that is, to think from the will. This is evident from the inclination or connate disposition of each, as also from their form. *From the disposition*, in that the man acts from reason but the woman from affection. *From the form*, in that the man has a rougher and less beautiful face, a harsher voice and a more robust body; but the woman has a milder and more beautiful face, a softer voice and a more delicate body.

There is a similar distinction between the understanding and the will, or between thought and affection; similar also between truth and good, and between faith and love; for truth and faith belong to the understanding, and good and love to the will. Hence it is that in the Word, by a young man and a man in the spiritual sense, is meant the understanding of truth; and by a virgin and a woman, the affection of good; and also that the church from the affection of good and truth, is called a woman, and likewise a virgin; also that all those who are in the affection of good are called virgins, as Apoc. xiv. 4.

Every one,—man as well as woman,—possesses understanding and will; but still with man the understanding predominates, and with woman the will; and

the character of a person is determined by that which predominates. But in marriages in the heavens there is no predominance; for the will of the wife is also that of the husband, and the understanding of the husband is also that of the wife; since each loves to will and to think as the other, thus mutually and reciprocally. Hence their conjunction into one.

CONJUGIAL LOVE, ITS ORIGIN AND DELIGHTS.

I have been told by the angels that so far as two married partners are in such conjunction, they are in conjugal love, and at the same time in like degree in intelligence, wisdom and happiness, because divine good and truth from which all intelligence, wisdom and happiness are derived, flow principally into conjugal love; consequently that conjugal love is the very plane of the divine influx, because it is at the same time the marriage of truth and good. For the conjunction of truth and good is as the conjunction of understanding and will; since the understanding receives divine truth and is also formed of truths, and the will receives divine good and is also formed of goods; for what a man wills is to him good; and what he understands is to him truth.

Hence, whether we say the conjunction of the understanding and will, or the conjunction of truth and good, it is the same thing. The conjunction of truth and good makes an angel, and also his intelligence, wisdom

and happiness ; for the character of an angel is according to the degree in which good with him is conjoined to truth and truth to good ; or, what is the same, according to the degree in which love is conjoined to faith and faith to love.

The conjunction of good and truth derives its origin from the Lord's divine love toward all who are in heaven and on earth. From the divine love proceeds divine good ; and divine good is received by angels and men in divine truths. Truth is the only receptacle of good. Therefore nothing from the Lord and heaven can be received by any one who is not in truths. As far, therefore, as truths with man are conjoined to good, he is conjoined to the Lord and heaven. This is the very origin of conjugal love ; and therefore that love is the very plane of the divine influx. Hence it is that the conjunction of good and truth is called in heaven the heavenly marriage ; and that heaven is compared to a marriage in the Word, and is also called a marriage ; and that the Lord is called the bridegroom and husband, and heaven with the church, the bride and wife.

Good and truth conjoined in an angel or a man, are not two but one ; since good then belongs to truth and truth to good. This conjunction is as when a man thinks what he wills and wills what he thinks. Then thought and will make one, that is, one mind ; for the thought forms, or exhibits in form, that which the will wills, and the will imparts delight to the thought.

Hence also it is that two conjugal partners in heaven are not called two but one angel. This, too, is what is meant by the words of the Lord: "Have ye not read, that He who made [them] from the beginning, made them male and female, and said: For this cause shall a man leave father and mother, and cleave to his wife, and they two shall be one flesh? Wherefore they are no more two, but one flesh. . What, therefore, God hath joined together, let not man put asunder.—All do not comprehend this saying, but they to whom it is given." Matt. xix. 4, 5, 6, 11; Mark x. 6, 7, 8, 9; Gen. ii. 24. Here is described the heavenly marriage in which the angels are, and at the same time the marriage of good and truth; and by man's not separating what God hath joined together, is meant that good ought not to be separated from truth.

From these truths the origin of love truly conjugal may now be seen; namely, that it is first formed in the minds of those who are in marriage, and that descending thence, it is derived into the body and is there perceived and felt as love. For whatever is felt and perceived in the body derives its origin from man's spiritual part, because from his understanding and will; and these make the spiritual man. Whatever descends from the spiritual man into the body, presents itself there under another form; but still it is similar and accordant like soul and body or like cause and effect, as may be manifest from what has been said and shown concerning correspondences.

I heard an angel describing love truly conjugal and its heavenly delights, in this manner: that it is the Divine of the Lord in the heavens,—which is the divine good and the divine truth,—united in two beings, yet in such a manner that they are not two but as one. He said that two conjugal partners in heaven are that love,—because every one is his own good and his own truth,—as to mind as well as to body; for the body is the effigy of the mind, because formed in its likeness. Hence he concluded that the Divine is effigied in two, who are in love truly conjugal; and because the Divine is effigied in them, so also is heaven.

Every one knows that two conjugal partners who love each other are interiorly united, and that the essential of marriage is the union of minds. Hence also it may be known that the quality of their love and the nature of their union depend upon the essential character of their minds. The rational mind is formed solely of truths and goods; for all things in the universe have relation to good and truth, and also to their conjunction. Therefore the union of minds is altogether such as are the truths and goods from which they are formed. Consequently the union is most perfect between minds that are formed of genuine truths and goods. It is to be observed that no two things mutually love each other more than truth and good. Therefore love truly conjugal descends from that love. The false and the evil also love each other; but this love is afterwards changed into hell.

BARRIERS TO TRUE SOUL UNION.

They are not in conjugal love who are in falsities, and still less they who are in falsities derived from evil. With those who are in evil and thence in falsities, the interiors of the rational mind are also closed. Therefore conjugal love can therein have no origin. But beneath those interiors, in the external or natural man separate from the internal, there is the conjunction of the false and evil which is called the infernal marriage.

I have been permitted to see what the marriage is between those who are in the falsities of evil, which is called the infernal marriage. They converse with each other, and are also conjoined from a lascivious principle; but interiorly they burn with deadly hatred toward each other,—a hatred so intense as to surpass all description.

Neither can conjugal love exist between two who are of a different religion, since the truth of the one does not agree with the good of the other; and two dissimilar and discordant principles cannot make one mind out of two. Therefore the origin of their love partakes not at all of the spiritual. If they cohabit and agree together, it is only from natural causes. For this reason marriages in the heavens are contracted between those who are of the same society, because they are in similar good and truth; but not between members of different societies. This was also represented with the Israelitish nation by marriages being con-

tracted within tribes, and specifically within families, and not out of them.

Neither can love truly conjugal exist between one husband and more wives than one; for this destroys its spiritual origin, which is the formation of one mind out of two. Consequently it destroys interior conjunction which is that of good and truth, from which is the very essence of conjugal love.

Marriage with more than one wife is like an understanding divided among more wills than one; and like a man who is attached to more churches than one, whereby his faith is so distracted that it becomes no faith. The angels say that to have a plurality of wives is altogether contrary to divine order; and that they know this from many causes, among others from this, that as soon as they think of marriage with more than one, they are estranged from internal blessedness and heavenly felicity; and that they then become like drunken persons, because good with them is disjoined from its truth; and because the interiors of their minds come into such a state from the mere thought of polygamy with any intention, they clearly perceive that marriage with more than one closes the internal man, and causes conjugal love to be supplanted by the love of lasciviousness, which love draws away from heaven.

They say further, that it is hard for man to comprehend this, because there are few who are in genuine conjugal love; and they who are not in it know nothing whatever of the interior delight inherent in that love, but

only of the delight of lasciviousness, which is turned into what is undelightful after they have lived together for a short time.

But the delight of love truly conjugal not only endures to old age in the world, but also becomes the delight of heaven after death, and is then filled with interior delight which is perfected to eternity. They also said that the blessednesses of love truly conjugal might be reckoned at many thousands, of which not even one is known to man, or can be conceived of by the understanding of any one who is not in the marriage of good and truth from the Lord.

The love of exercising dominion one over the other completely takes away conjugal love and its heavenly delight; for, as was said above, conjugal love and its delight consists in this: that the will of one be that of the other, and this mutually and reciprocally. The love of dominion in marriage destroys this; for he who domineers wishes that his will alone should be in the other, and none of the others reciprocally in himself. Hence there is nothing mutual,* consequently no reciprocal communication of one's love and its delight with the other. Yet this communication and thence conjunction is the interior delight itself in marriage which is called blessedness. The love of dominion completely extinguishes this blessedness, and with it all celestial and spiritual love, so that it is not known that it exists; and if its existence should be admitted, it would be accounted so worthless that at the bare mention of

blessedness from such a source they would either laugh or be angry. When one wills or loves what the other does, both enjoy freedom; for all freedom is the offspring of love. But where there is dominion, neither is free. One is a slave, and so is the other that exercises dominion, because he is led as a slave by the lust of domineering.

But this is utterly incomprehensible to him who is ignorant of the freedom of heavenly love. Still, from what has been said above concerning the origin and essence of this love, it may be known that so far as dominion enters, minds are not conjoined but divided. For dominion subjugates, and a subjugated mind has either no will or an opposite will. If it has no will, it also has no love; and if it has an opposite will, there is hatred instead of love.

The interiors of those who live in such a marriage are in mutual collision and combat with each other, as is the case between two opposites, however the exteriors may be restrained and kept quiet for the sake of peace. The collision and combat of their interiors reveal themselves after death; when they generally meet together and fight like enemies, and mutually lacerate each other; for they then act according to the state of their interiors. I have several times been permitted to witness their combats and tearings, some of which were full of revenge and cruelty. For the interiors of every one are set at liberty in the other life, and are no longer restrained by externals on account of worldly consider-

ations; for then every one appears openly such as he is interiorly.

HEAVEN THE MARRIAGE OF GOOD AND TRUTH.

Conjugal love is represented in heaven by the most beautiful objects. I have seen it represented by a virgin of inexpressible beauty, encompassed with a bright cloud; and I have been told that the angels in heaven derive all their beauty from conjugal love. The affections and thoughts which flow from it are represented by adamantine auras sparkling as with carbuncles and rubies; and such representations are attended with delights which affect the interiors of their minds. In a word, heaven represents itself in conjugal love, because heaven with the angels is the conjunction of good and truth; and this conjunction makes conjugal love.

Marriages in the heavens differ from marriages on earth in this respect: that besides other uses, marriages on earth are for the procreation of offspring, but not in the heavens. There instead of such procreation there is the procreation of good and truth. This procreation is instead of the former, because marriage in the heavens is the marriage of good and truth, as was shown above; and in that marriage good and truth and their conjunction are loved above all else. These, therefore, are what are propagated from marriages in the heavens.

Hence it is, that by nativities and generations in the Word are signified spiritual nativities and generations, which are those of good and truth. Mother and father signify truth conjoined to good which procreates; sons and daughters, the truths and goods which are procreated; and sons-in-law and daughters-in-law, the conjunctions of these; and so on. From these things it is evident that marriages in the heavens are not like marriages on earth.

In the heavens the nuptials are spiritual, and should not be called nuptials, but conjunctions of minds from the marriage of good and truth; but on earth they are nuptials, because they are not only of the spirit, but also of the flesh. And because there are no nuptials in the heavens, therefore two married partners there are not called husband and wife, but each is called,—from the angelic idea of the conjunction of two minds into one,—by a term which signifies what is each one's mutually and reciprocally. From these things it may be known how the Lord's words concerning nuptials are to be understood. Luke xx. 35, 36.

Everywhere in heaven those who are alike are associated, and those who are unlike are dissociated. Hence every society of heaven consists of like ones. They who are alike are brought together, not of themselves but of the Lord. In like manner conjugal partners whose minds are capable of being conjoined into one, are drawn together. Therefore at first sight they deeply love each other, and see that they are conjugal part-

ners, and enter into marriage. Hence it is that all the marriages in heaven are of the Lord alone. They also hold a festival on the occasion, which is attended by a numerous company. The festivities differ in different societies.

HOW THE ANGELS REGARD MARRIAGE.

The angels regard marriages on earth as most holy, because they are the seminaries of the human race and also of the angels of heaven, for heaven is from the human race; also because they are from a spiritual origin, namely, from the marriage of good and truth; and because the Divine of the Lord flows primarily into conjugal love.

And on the other hand they regard adulteries as profane, because they are contrary to conjugal love. For as in marriages the angels behold the marriage of good and truth which is heaven, so in adulteries they behold the marriage of the false and evil which is hell. Therefore when they only hear adultery mentioned, they turn themselves away. This also is the reason why heaven is closed against a man when he commits adultery from delight. And when heaven is closed, he no longer acknowledges the Divine nor anything pertaining to the faith of the church.

All who are in hell are in opposition to conjugal love, as has been given me to perceive from the sphere thence exhaling, which was like a perpetual endeavor to dissolve and violate marriages. From this it was

evident that the ruling delight in hell is the delight of adultery; and that the delight of adultery is also the delight of destroying the conjunction of good and truth, which conjunction makes heaven. Hence it follows that the delight of adultery is an infernal delight, altogether opposed to the delight of marriage which is a heavenly delight.

It has been shown me how the delights of conjugal love progress toward heaven, and the delights of adultery toward hell. The progression of the delights of conjugal love toward heaven was into blessednesses and happinesses continually increasing in number, until they became innumerable and ineffable; and the more interiorly they progressed, the more innumerable and ineffable they became, until they reached the very blessedness and happiness of the inmost heaven which is the heaven of innocence, and this with the most perfect freedom. For all freedom is from love; and therefore the most perfect freedom is from conjugal love which is heavenly love itself. But the progression of adultery was toward hell, and by degrees to the lowest where there is nothing but what is direful and horrible. Such is the lot which awaits adulterers after their life in the world. By adulterers are meant those who perceive delight in adulteries, and no delight in marriages. (H. H., n. 366-386.)





XXXVI.

EMPLOYMENTS OF HEAVEN.



It is impossible to enumerate or describe specifically the employments of heaven; for they are innumerable and various according to the offices of the societies. But something may be said of them in a general way. Every society performs a peculiar office; for as the societies are distinct according to goods, they are also distinct according to uses; since goods with all in the heavens are goods in act, which are uses. Every one there performs a use; for the kingdom of the Lord is a kingdom of uses.

There are in the heavens as on earth various administrations; for there are ecclesiastical affairs, civil affairs and domestic affairs.

All things in the heavens are instituted according to divine order, which is everywhere guarded by administrations executed by the angels; the wiser angels taking charge of those things belonging to the general good or use; and the less wise, of such as relate to particular goods or uses; and so on. They are subordinated just as in divine order uses are subordinated.

Hence also dignity is attached to every employment according to the dignity of the use. No angel, how-

ever, arrogates the dignity to himself, but ascribes it all to the use. And because use is the good which he performs, and all good is from the Lord, therefore he ascribes it all to the Lord. Wherefore he who thinks of honor for himself and thence for use, and not for use and thence for himself, cannot perform any office in heaven; for he looks backward from the Lord, regarding himself in the first place and use in the second. When use is spoken of, the Lord also is meant; because use is good and good is from the Lord.

From these considerations it may be inferred what subordinations in the heavens are; namely, that as every one loves, esteems and honors use, so also he loves, esteems and honors the person to whom that use is adjoined; and also that the person is loved, esteemed and honored in the degree that he does not ascribe the use to himself, but to the Lord; for in that degree he is wise, and the uses which he performs are performed from a principle of good.

Spiritual love, esteem and honor are nothing else than the love, esteem and honor of use in the person who performs it; and the honor of the person is from the use, and not that of the use from the person. He also who regards men from spiritual truth, regards them in no other way; for he sees that one man is like another, whether he be in great dignity or in little; that they differ only in wisdom, and that wisdom consists in loving use, and thus in loving the good of a fellow-citizen, of society, of the country and of the

church. In this also consists love to the Lord, because all good which is the good of use, is from the Lord ; and love toward the neighbor also, because the neighbor is the good which is to be loved in a fellow-citizen, society, the country and the church, and which is to be done to them.

DIFFERENT IN DIFFERENT SOCIETIES.

All the societies in heaven are distinct according to uses, since they are distinct according to goods ; and the goods are goods in act, or the goods of charity which are uses.

There are societies whose employments consist in taking care of infants ; there are other societies whose employments are to instruct and educate them as they grow up ; others who in like manner instruct and educate boys and girls who are of a good disposition from education in the world, and who thence come into heaven ; others who teach the simple good from the Christian world, and lead them in the way to heaven ; others who perform the same office for the various Gentile nations ; others who defend novitiate spirits,—those who have recently come from the world,—from infestations by evil spirits ; some who are attendant on those in the lower earth ; some who are present with those in hell, and restrain them from tormenting each other beyond the prescribed limits ; and some who attend upon those who are being raised from the dead.

In general, angels of every society are sent to men,

that they may guard them, and withdraw them from evil affections and consequent evil thoughts, and inspire them with good affections so far as they receive them freely. By means of these affections also they rule the deeds or works of men, removing from them evil intentions as far as possible.

When angels are with men they have their abode as it were in their affections; and they are near a man in proportion as he is in good derived from truths; but more remote in proportion as his life is distant from good. But all these employments of the angels are functions performed by the Lord through them; for they perform them not from themselves, but from the Lord.

These employments of the angels are their general employments. But to each one is assigned his particular use; for every general use is composed of innumerable others which are called mediate, ministering and subservient uses. All and each of these are co-ordinated and sub-ordinated according to divine order, and taken together they constitute and perfect the general use which is the common good.

ECCLESIASTICAL AND CIVIL AFFAIRS.

Ecclesiastical affairs in heaven are under the charge of those who, when in the world, loved the Word and earnestly sought for the truths which it contains, not for the sake of honor or gain but for the sake of the use

of life, both their own and others. These are in illustration and in the light of wisdom in heaven according to their love and desire of use; for they come into that light in heaven from the Word, which is not natural there as in the world, but spiritual. These perform the office of preachers; and according to divine order there, those are in a superior place who excel others in wisdom from illustration.

Civil affairs are administered by those who, while in the world, loved their country and its general good in preference to their own; and did what is just and right from the love of justice and rectitude. Such men possess capacity for administering offices in heaven in proportion as their love of rectitude has prompted them to inquire into the laws of justice, and thence to become intelligent. The offices which they administer correspond exactly to the degree of their intelligence; and their intelligence is then in like degree also with their love of use for the general good.

Moreover, there are so many offices and administrations in heaven and so many employments also, that it is impossible to enumerate them on account of their multitude. Those in the world are comparatively few. All, how many soever there be, are in the delight of their occupation, and labor from the love of use, and no one from the love of self or gain. Nor is any one influenced by the love of gain for the sake of maintenance, because all the necessities of life are given them gratis,—their habitations, garments and food.

From these considerations it is evident that they who have loved themselves and the world more than use, have no lot in heaven. For every one's own love or affection remains with him after his life in the world, nor is it extirpated to eternity.

Every one in heaven is in his work according to correspondence; and the correspondence is not with the work, but with the use of every work. He in heaven, who is in an employment or work corresponding to his use, is in a state of life exactly like that in which he was in the world,—for what is spiritual and what is natural act as one by correspondence,—but with this difference: that he is in more interior delight, because in spiritual life which is interior life, and hence more receptive of heavenly blessedness. (H. H., n. 387—





XXXVII.

HEAVENLY JOY AND BLISS.



SCARCELY any one at the present day knows what heaven and heavenly joy are. They who have thought about both, have conceived an idea concerning them so gross and general that it scarcely amounts to an idea. From the spirits who pass out of the world into the other life, I have been able to learn most accurately what notion they entertained about heaven and heavenly joy; for when left to themselves they think in the same manner as they did in the world.

It is not known what heavenly joy is, because they who have thought about it have formed their judgment from the external joys which belong to the natural man, and have known nothing of the internal or spiritual man, and therefore nothing of his delight and blessedness. Therefore if it had been declared by those who have been in spiritual or internal delight, what the nature of heavenly joy is, it would not have been comprehended, for it would have fallen into an unknown idea, thus not into perception. Consequently it would have been among those things which the natural man would have rejected.

Yet every one may know that man, when he leaves the external or natural, comes into the internal or spiritual. Hence it may be known that heavenly delight is internal and spiritual, not external and uatural ; and because it is internal and spiritual, that it is purer and more exquisite than natural delight, aud that it affects the interiors of mau which belong to his soul or spirit.

From these considerations alone every one may conclude that his delight in the other world will be of the same nature as the delight of his spirit in this world ; and that the delight of the body, which is called the delight of the flesh, is respectively not heavenly. Moreover, that which is in the spirit of man when he leaves the body, remains with him after death ; for then he lives a man-spirit.

All delights flow from love ; for what a man loves he feels to be delightful. Nor is there delight from any other source. Hence it follows that the delight is such as the love is. The delights of the body or the flesh all flow from the love of self and of the world, whence also are lusts and their attendant pleasures. But the delights of the soul or spirit all flow from love to the Lord and love toward the neighbor, whence also are the affectionous of good aud truth, and interior satisfactions. These loves with their delights flow-in from the Lord and heaveu by an iuternal way which is from above, and affect the interiors ; but the former loves with their delights flow-in from the flesh and the world

by an external way which is from beneath, and affect the exteriors.

In the degree, therefore, that these two loves of heaven are received and affect man, the interiors which belong to the soul or spirit are opened, and look from the world to heaven. But in the degree that those two loves of the world are received and affect him, the exteriors which are of the body or the flesh are opened, and look from heaven to the world. As loves flow in and are received, so do their delights also flow in with them,—the delights of heaven into the interiors, and the delights of the world into the exteriors; since, as has been said, all delight is from love.

HEAVEN IS FULL OF DELIGHTS.

Heaven in itself is so full of delights, that viewed in itself it is nothing but delight and blessedness. For the divine good proceeding from the Lord's divine love makes heaven both in general and in particular with every one there; and the divine love wills the salvation and happiness of all from inmosts and completely. Hence it is, that whether we speak of heaven or of heavenly joy it is the same thing.

The delights of heaven are ineffable and likewise innumerable. But innumerable as they are, not one can be known or believed by him who is in the mere delight of the body or the flesh, since his interiors look from heaven to the world, thus backward. For he who is

altogether in the delight of the body or the flesh, or what is the same, in the love of self and the world, feels no delight but in honor, gain and the pleasures of the body and the senses; and these so extinguish and suffocate interior delights which are of heaven, as to destroy all belief in their existence. Such a man therefore would greatly wonder if he were only told that, when the delights of honor and gain are removed other delights remain; and still more if he were told that the delights of heaven which succeed in the place of them are innumerable, and of such a nature that the delights of the body and the flesh, which are principally those of honor and gain, cannot be compared with them. Hence the reason is plain why the nature of heavenly joy is not known.

WHENCE SPRING ITS DELIGHTS.

How great the delight of heaven is, may appear from this circumstance alone: that it is delightful to all there to communicate their delights and blessings to each other. And because all in the heavens are of this character, it is obvious how immense is the delight of heaven; for there is in the heavens communication of all with each and of each with all.

Such communication flows from the two loves of heaven, which are love to the Lord and the neighbor; and it is the nature of these loves to communicate their delights. Love to the Lord is of this nature, because the Lord's love is the love of communicating all that

He has to all his creatures, for He wills the happiness of all. And a similar love is in each of those who love Him, because the Lord is in them. Hence there is with the angels a mutual communication of their delights to each other. That love toward the neighbor is also of a similar quality, will be seen in what follows.

From these considerations it may be evident that it is the nature of those loves to communicate their delights. It is otherwise with the loves of self and the world. The love of self withdraws and takes away all delight from others and directs it to itself, for it wishes well to itself alone; and the love of the world wishes that what is the neighbor's were its own. Therefore these loves are destructive of delights with others. If they are communicative, it is for the sake of themselves and not for the sake of others; therefore in respect to others they are not communicative but destructive, except so far as the delights of others respect themselves or are in themselves.

That the loves of self and of the world when they rule, are of this character, has often been granted me to perceive by living experience. Whenever spirits who were in those loves while they lived as men in the world, approached me, my delight receded and vanished. And I have been told that if such spirits only approach toward any heavenly society, the delight of those in the society is diminished precisely according to the degree of their presence. And what is wonderful, those wicked spirits are then in their delight. Hence it became evi-

dent what is the state of the spirit of such a man when in the body, for it is similar to what it is after separation from the body ; namely, that he desires or covets the delights or goods of another, and that so far as he obtains them he is delighted.

From these considerations it may be seen that the loves of self and the world are destructive of the joys of heaven ; thus altogether opposite to heavenly loves which are communicative.

HEAVEN A PLACE OF TORMENT TO SELF-LOVERS.

Spirits who come from the world into the other life, desire nothing more than to be admitted into heaven. Almost all seek to gain admittance, imagining that heaven consists only in being introduced and received. Therefore also because they desire it, they are conveyed to some society of the lowest heaven. But when they who are in the love of self and the world approach the first threshold of that heaven, they begin to be so distressed and tormented interiorly, that they feel hell in themselves rather than heaven. Therefore they cast themselves down headlong thence ; nor do they find rest until they come into hell among their like.

It has often happened also that such spirits desired to know what heavenly joy is ; and when they heard that it is in the interiors of the angels, they have wished to have it communicated to themselves. Therefore this also was granted,—for whatever a spirit desires who is

not yet in heaven or in hell, is granted him if it be beneficial. But when the communication was made, they began to be tortured to such a degree that they knew not into what posture to screw their bodies on account of the pain. I saw them force their heads down even to their feet, cast themselves upon the ground, and there twist themselves into folds in the manner of a serpent; and this by reason of the inward agony.

Such was the effect which heavenly delight produced upon those who were in delights from the love of self and the world. The reason is, that those loves are altogether opposite to the loves of heaven; and when one opposite acts upon another, such pain is produced. Heavenly delight enters by an internal way. When, therefore, it is communicated to the wicked, it flows into a contrary delight and bends backward the interiors which are in that delight, that is, turns them into what is contrary to their nature. Hence arise such tortures.

The opposition of heavenly and infernal loves results from their very nature; for, as said above, love to the Lord and love toward the neighbor wish to communicate all their own to others, since this is their delight; and the love of self and the world wish to take from others what belongs to them, and to appropriate it to themselves, and are in their delight so far as they succeed.

From these considerations it may also be known why hell is separated from heaven. For all who are in hell,

when they lived in the world were in the mere delights of the body and the flesh from the love of self and the world; but all who are in heaven, when they lived in the world were in the delights of the soul and the spirit from love to the Lord and love toward the neighbor. Because these loves are opposite, therefore the heavens and the hells are entirely separated.

The man who is in the loves of self and the world, so long as he lives in the body feels delight from these loves, and also in each of the pleasures to which they give birth. But the man who is in love to God and the neighbor, does not, so long as he lives in the body, feel a manifest delight from these loves and from the good affections thence derived, but only a blessedness almost imperceptible, because it is stored up in his interiors, and veiled by the exteriors which are of the body, and blunted by worldly cares.

But the states are entirely changed after death. The delights of the love of self and the world are then turned into painful and horrible sensations, which are called hell-fire, and occasionally into things defiled and filthy corresponding to their unclean pleasures which — strange to say — are then delightful to them. But the obscure delight and almost imperceptible blessedness which had been enjoyed by those in the world who were in love to God and in love toward the neighbor, are then turned into the delight of heaven, which becomes perceptible and sensible in all manner of ways; for that blessedness which lay stored up and hidden in

their interiors when they lived in the world, is then revealed and brought forth into manifest sensation, because they are then in the spirit, and that was the delight of their spirit.

HEAVENLY DELIGHTS CONJOINED TO USES.

All the delights of heaven are conjoined with uses and inherent in them, because uses are the goods of love and charity in which the angels are. Therefore every one has delights corresponding in quality with his uses, and in degree with his affection for use.

That all the delights of heaven are the delights of use, may be manifest from comparison with the five senses of the body. To every sense is given a delight according to its use. To the sight is given its delight; to the hearing, smell, taste, and touch,—to each its own delight. The sight derives its delight from the beauties of color and form; the hearing, from harmonious sounds; the smell, from pleasant odors; and the taste, from things savory.

The uses which each sense respectively performs, are known to those who inquire into such subjects, and more fully to those who are acquainted with their correspondences. The sight has such delight on account of the use which it performs to the understanding which is the internal sight; the hearing, on account of its use to the understanding and the will by hearkening; the smell, on account of the use which it performs to the

brain and also to the lungs; and the taste, on account of its use to the stomach, and thence to the whole body, in the matter of nourishment.

Conjugal delight which is a purer and more exquisite delight of touch, surpasses all the rest on account of its use which is the procreation of the human race and thence of the angels of heaven. These delights are in those sensories on account of the influx from heaven, where every delight is from use and according to use.

Certain spirits, from an opinion conceived in the world, believed heavenly happiness to consist in an idle life, and in being served by others. But they were told that happiness by no means consists in mere rest from employment, because every one would then desire that others' happiness should be his own. And if every one had this desire, none would be happy. Such a life would not be active but indolent, and through indolence the faculties would become torpid; when yet they might know that without an active life there can be no happiness; and that cessation from employment is only for the sake of recreation, that one may return with greater alacrity to the active business of his life.

It was afterwards shown by numerous evidences, that angelic life consists in performing the good works of charity, which are uses; and that the angels find all their happiness in use, from use and according to use. They who entertained the idea that heavenly joy consisted in living an idle life, and in breathing eternal

delight without employment, were allowed to perceive the nature of such a life, in order to make them ashamed. And it was found to be extremely sad, and that after a short time — all joy having thus departed — they felt only disgust and loathing for it.

Some spirits who believed themselves better instructed than others, said that it was their belief in the world that heavenly joy consisted solely in praising and glorifying God; and that this was an active life. But they were told that to praise and glorify God is not such an active life; and that God has no need of praises and glorification; but that his will is that they perform uses, and thus the good works which are called goods of charity. But they could have no idea of heavenly joy in doing the goods of charity, but an idea of servitude. The angels however testified that in the performance of such good works there is the highest freedom, because it proceeds from interior affection and is conjoined with ineffable delight.

THE DELIGHTS DIFFER AS DO THE USES.

Almost all who enter the other life suppose that every one is in the same hell or in the same heaven: when yet there are infinite varieties and diversities in both.

The hell of one is never precisely like that of another, nor is the heaven of one exactly the same as the heaven of another; just as no man, spirit or angel is ever exactly like another, even as to the face. When I only

thought that two might be exactly alike, the angels were astonished, saying that every whole is formed by the harmonious agreement of many parts, and that the character of the whole is according to that agreement : and that thus every society of heaven makes a unit, and all the societies collectively ; and this from the Lord alone by love.

In like manner uses in heaven are according to all variety and diversity. The use of one angel is never exactly similar to that of another ; nor is the delight of one altogether like the delight of another. And further still,—the delights of every one's use are innumerable ; and these innumerable delights are in like manner various, yet conjoined in such order that they mutually regard each other, like the uses of every member, organ and viscus in the body ; and still more like the uses of every vessel and fibre in each member, organ and viscus ; each and all of which are so connected together that every one regards its own good in another, and thus each in all and all in each. From this universal and particular regard they act as one.

ANGELIC GOVERNMENT AND LOVE.

I have several times conversed with spirits who had recently come from the world, concerning the state of eternal life, remarking that it is important to know who is the Lord of the kingdom, what the nature of the government and what its form. For, as nothing is of

greater moment to those in the world who remove to another kingdom, than to know who the king is, what his character, what the nature of his government, and many other particulars relating to that kingdom, so it is of still greater importance that such knowledge be had respecting this kingdom, in which they are to live to eternity. Let them know, therefore, that the Lord is the King who governs heaven and also the universe,—for He who governs one governs the other; that the kingdom wherein they now are is the Lord's, and the laws of this kingdom are eternal truths which are all based upon this law, that they love the Lord above all things and their neighbor as themselves; and still further,—if now they wished to be like the angels,—they ought to love their neighbor better than themselves.

On hearing these things, they were unable to make any reply; because in the life of the body they had heard something of the kind but had not believed it. They marvelled that there should be such love in heaven, and that it were possible for any one to love his neighbor more than himself. But they were informed that all goods increase immensely in the other life, and that man's life while in the body is such that he cannot go beyond loving his neighbor as himself, because he is in corporeal principles; but when these are removed the love becomes more pure, and at length angelic, which is to love the neighbor more than themselves. For in heaven it is delightful to do good to

another, and not delightful to do good to themselves unless in order that the good may become another's, thus for the sake of another; and that this is to love the neighbor more than themselves.

The possible existence of such love was urged from the conjugal love of some persons in the world, in that they have preferred death rather than suffer a consort to be injured; from the love of parents toward their children, in that a mother would suffer hunger rather than see her little child in want of food; as also from sincere friendship, in that one friend will expose himself to perils for the sake of another; and from civil and pretended friendship, which seeks to emulate the genuine, in that it will offer its choicest things to those for whom it professes good-will,—carrying such good-will also in the mouth, though not in the heart; finally, from the nature of love which finds its joy in serving others, not for its own sake but for theirs.

But these things they could not comprehend who loved themselves more than others, and who in the life of the body had been greedy of gain; and least of all could the covetous.

I have conversed with spirits who supposed heaven and heavenly joy to consist in being great. But they were told, that in heaven he is greatest who is least; for he is called least who has no power and wisdom, and desires to have none from himself but from the Lord. He who is least in this sense, has the greatest happiness. And because he has the greatest happiness,

it follows that he is the greatest; for thus he has all power from the Lord, and excels all others in wisdom. And what is it to be the greatest unless to be most happy?—for to be most happy is what the powerful seek by power and the rich by riches. They were further told that heaven does not consist in desiring to be the least with a view to being the greatest,—for then one sighs and longs to be the greatest,—but in cordially desiring the good of others more than one's own, and in serving them for the sake of their happiness, not with any selfish regard to recompense but from love.

HEAVENLY BLESSEDNESS INDESCRIBABLE.

Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmosts of the life of the angels, and thence in every particular of their thought and affection and from these in every particular of their speech and action. It is as if their interiors were wide open and free to receive delight and blessedness, which is distributed to every single fibre, and thus throughout the whole frame. The perception and sensation of delight and blessedness thence resulting surpass all description; for that which commences from the inmosts, flows into every particular thence derived, and propagates itself with continual augmentation toward the exteriors. When good spirits who are not yet in that delight because not yet taken up into heaven, perceive it from an angel by the sphere of his love, they

are filled with such delight that they come as it were into a delicious trance. This has often occurred with those who desired to know the nature of heavenly joy.

Certain spirits also were desirous to know what heavenly joy is. Therefore they were allowed to perceive it to such a degree that they could bear it no longer. But still it was not angelic joy,—scarcely in the least degree angelic. This was proved by its actual communication to me, when I perceived that it was so slight as almost to partake of something rather frigid. And yet they called it most celestial because it was their inmost joy. Hence it was manifest, not only that there are degrees of the joys of heaven, but also that the inmost joy of one scarcely approaches the ultimate or middle joy of another ; also that when any one receives what is to him the degree thereof, he is in his own heavenly joy, and cannot bear a more interior but would find it painful.

Certain spirits, not evil, fell into a state of repose like sleep, and were thus as to the interiors of their minds translated to heaven,—for spirits before their interiors are opened may be translated to heaven, and instructed concerning the happiness of those there. I saw them in this state of repose for about half an hour ; after which they relapsed into their exteriors in which they were before, but still retaining the recollection of what they had seen. They said that they had been among the angels in heaven, and had there seen and perceived things stupendous, all shining as with gold, silver and

precious stones, admirable in form and astonishing in variety; and that the angels were not delighted with the external things themselves, but with those which they represented, which were divine, ineffable and of infinite wisdom; and that these were to them a source of joy. Besides innumerable other things, not the ten thousandth part of which could be expressed in human language, or fall into ideas which partake in any degree of materiality.

Almost all who enter the other life, are ignorant of the nature of heavenly blessedness and felicity, because they do not know what and of what quality internal joy is, forming their idea of it from corporeal and worldly joy and gladness. What they are ignorant of they therefore regard as nothing, when yet corporeal and worldly joys are comparatively of no account.

In order therefore that the well-disposed who are unacquainted with the nature of heavenly joy, may understand and know what it is, they are first conveyed to paradisiacal scenes which surpass every conception of the imagination. They now suppose that they have come into the heavenly paradise. But they are taught that this is not in reality heavenly happiness. It is therefore granted them to experience the interior states of joy perceptible to their inmosts. They are then brought into a state of peace even to their inmosts, when they confess that nothing of its nature can ever be expressed or conceived of. Finally they are brought into a state of innocence, even to their inmost sense

thereof. Hence it is granted them to know what spiritual and celestial good really is.

AN EXPERIENCE OF HEAVENLY JOY.

But in order that I might know what and of what nature heaven and heavenly joy are, it has been often and for a long time granted me by the Lord to perceive the delights of heavenly joys. Since, therefore, I have had living experience of them, I know what they are but can never describe them. But in order that some idea of them may be formed, a few things shall be told concerning them.

Heavenly joy is an affection of innumerable delights and joys which, taken together, constitute a certain general state or affection wherein are the harmonies of innumerable affections which do not come distinctly but obscurely to the perception, because the perception is of the most general kind. Still it was granted me to perceive that innumerable things were included in it, so arranged that they could not possibly be described. Those innumerable things are such as flow from the order of heaven.

I also perceived that the joy and delight came as from the heart, diffusing themselves very gently through all the inmost fibres, and thence into the collections of fibres, with such an inmost sense of enjoyment that every fibre seemed as it were nothing but joy and delight; and thence all the perceptive and sensitive

faculties in like manner seemed alive with happiness. The joy of bodily pleasures, compared with those joys, is like coarse and offensive grime, compared with the pure and sweetest aura.¹ I observed that when I wished to transfer all my delight to another, there flowed-in continually a delight more interior and full, in place of the former. And the more intensely I desired to do this, the more abundant was the influx of this delight; and this I perceived to be from the Lord.

PERPETUAL REJUVENESCENCE IN HEAVEN.

They who are in heaven are continually advancing toward the spring-time of life; and the more thousands of years they live, the more delightful and happy is the spring to which they attain. And this goes on forever, with augmentations according to the progress and degrees of their love, charity and faith.

Those of the female sex who have died old and worn out with age, and who have lived in faith in the Lord, in charity toward their neighbor and in happy conjugal love with a husband, after a succession of years come more and more into the bloom of youth, and into a beauty surpassing every conception of beauty formed from that which the eye has ever seen. Goodness and charity are what mould their forms, presenting them in their own likeness, and causing the delight and beauty

¹ [*Aura* is a term often employed by the author to describe an atmosphere of the third or highest degree of purity.—*Ed.*]

of charity to shine forth from every feature of the face, so that they are themselves the forms of charity. Some who have seen them have been amazed at the sight.

The form of charity which is seen to the life in heaven, is such that charity itself is what effigies and is effigied; and this so perfectly, that the whole angel, and especially the face, is as it were charity which is both plainly seen and perceived. When this form is attentively surveyed it is seen to be beauty ineffable, affecting with charity the very inmost life of the mind.

In a word, to grow old in heaven is to grow young. They who have lived in love to the Lord and charity toward the neighbor, become such forms or such beauties in the other life. All the angels are such forms, with innumerable variety. And of these heaven consists. (H. H., n. 395-414.)





XXXVIII.

THE IMMENSITY OF HEAVEN.

THAT the Lord's heaven is immense, may appear from many things which have been said and shown in the foregoing chapters; and especially from this, that heaven is from the human race; not from those only who are born within the church, but also from those who are born without it, that is, from all who have lived in good since the first creation of this earth.

How vast is the multitude of men in all this terrestrial globe, any one may conclude who has any knowledge of the quarters, regions, and kingdoms of this earth. Whoever goes into the calculation, will find that many thousands of men die every day, and some millions every year. And this has been going on from the earliest times, since which some thousands of years have elapsed. And all of these, after their decease, have entered the other world which is called the spiritual world. But how many of them have become angels of heaven, it is impossible to say.

I have been told that in ancient times their number was very great, because at that period men thought more interiorly and spiritually, and thence were in

heavenly affection; but that in the following ages they became less numerous, because in process of time man became more external, and began to think more naturally, and thence to be in earthly affection. From these facts it may be evident in the outset, that the heaven formed solely from the inhabitants of this earth must be of vast magnitude.

That the heaven of the Lord is immense, may be manifest from this one fact: that all little children, whether born within the church or out of it, are adopted by the Lord and become angels. The number of these amounts to a fourth or fifth part of the entire human race on earth. Every little child wheresoever born,—whether within or without the church, whether of pious or impious parents,—is received by the Lord when he dies, educated in heaven, taught according to divine order, imbued with affections of good and by them with the knowledges of truth, and afterwards,—as he is perfected in intelligence and wisdom,—is introduced into heaven and becomes an angel, as may be seen in chapter xxxiii. It may therefore be concluded how vast a multitude of angels has sprung from this source alone since the first creation to the present time.

The immensity of the Lord's heaven may also be manifest from this consideration, that all the planets which are visible to the eye in our solar system, are earths; and that, besides these, there are innumerable others in the universe, all full of inhabitants.

That there are many earths inhabited by men, from

whom come spirits and angels, is well known in the other life; for every one there who desires it from the love of truth and thence of use, is allowed to converse with spirits from other earths, and thence to be assured of the existence of a plurality of worlds, and to be informed that the human race belongs not to one earth only, but to innumerable ones.

I have several times conversed on this subject with spirits from our earth, and observed, that any intelligent person may know from many things with which he is acquainted, that there are numerous earths inhabited by men; for it may be reasonably inferred that immense bodies like the planets, some of which exceed this earth in magnitude, are not empty masses, created merely to revolve around the sun, and shed their scanty light upon a single earth; but that their use must be more important than that.

He who believes, as every one ought, that the Divine created the universe for no other end than the existence of the human race, and thence of heaven,—for the human race is the seminary of heaven,—cannot help believing that wheresoever there is an earth, there must also be men.

Moreover, I have remarked, when conversing with spirits, that man may believe that there are more earths in the universe than one, from the fact that the starry heaven is so immense, and the stars therein of various magnitudes so innumerable, every one of which in its place or system, is a sun and similar to the sun of our world.

Whoever duly considers the subject, must conclude that all this immense apparatus cannot but be a means to an end, which is the ultimate end of creation ; that end is, the existence of a heavenly kingdom in which the Divine may dwell with angels and men. For the visible universe or heaven, bright with so many stars which are so many suns, is only a means provided for the existence of earths with men upon them, from whom may be formed a heavenly kingdom.

From these things a rational man cannot but conclude, that so vast a means provided for so great an end, was not made for the human race of one earth only. What would this be for the Divine who is infinite, and to whom thousands, yea, myriads of earths, and all full of inhabitants, would be but little and scarcely anything ?

There are spirits whose only study it is to acquire knowledges, because in these alone they find delight. Therefore they are permitted to pass out of this solar system into others, and to procure for themselves knowledges. These have told me that there are earths inhabited by men not only in this solar system but also beyond it in the starry heaven, and that their number is immense. These spirits are from the planet Mercury.

It has been calculated that if there were a million of earths in the universe, and three hundred millions of men on every earth, and two hundred generations in six thousand years, and a space of three cubic ells were

allowed to every man or spirit, the total number would not fill the space of this earth, and scarcely more than the space occupied by a satellite of one of the planets. This would be a portion of the universe so small as to be almost invisible; for a satellite is scarcely visible to the naked eye. What is this for the Creator of the universe, to whom it would not be enough if the whole universe were filled; for He is infinite.

I have conversed with the angels on this subject, and they said that they entertain a similar idea concerning the fewness of the human race in respect to the infinity of the Creator; but that still they do not think from spaces, but from states; and that, according to their idea, earths to the number of as many myriads as can possibly be conceived, would still be absolutely nothing to the Lord.

That the heaven of the Lord is immense, may also be manifest from this consideration: That heaven in the whole complex resembles one man, and also corresponds to all and each of the parts of man; and that this correspondence can never be filled up, since it is not only a correspondence with every member, organ, and viscus of the body in general, but also in particular and singular with all and each of the little viscera and little organs within them, yea, with every single vessel and fibre; and not with these only, but also with the organic substances which interiorly receive the influx of heaven, and are the immediate sources of interior activities subservient to the operations of the mind. For whatever

exists interiorly in man, exists in forms which are substances; and what does not exist in substances as its subjects, is nothing.

This correspondence can never be filled up, because heaven becomes more perfect in proportion to the number of angelic associations which correspond to any one member. The reason that perfection in the heavens increases with the increase of numbers, is that all there have one end, and all unanimously look to that end. This end is the common good; and when this rules, every individual derives good from the common good, and the common good results from the good of each individual. This results from the fact that the Lord turns all in heaven toward Himself, thereby causing them to be one in Him.

That the unanimity and concord of many, especially when derived from such an origin and united in such a bond, produces perfection, every one whose reason is in any degree enlightened, may clearly see.

That heaven is not immense, but of limited extent, is a conclusion drawn by some from certain passages of the Word understood according to the sense of the letter; as from those wherein it is said, that none but the poor are received into heaven; also none but the elect; and only those who are within the church, and not those who are out of it; that it is only the former for whom the Lord intercedes; that heaven will be shut when it is full, and that the time for this is predetermined.

But such persons are not aware that heaven will

never be shut, and that there is no such time predetermined, nor any definite number to be admitted; that those are called the elect, who are in the life of good and truth; and that the poor are those who are not in the knowledges of good and truth, and still desire them; these also, on account of that desire, are called the hungry.

They who have conceived the opinion that heaven is small in extent, in consequence of not understanding the Word, suppose that it is in one place, where there is a general assembly of all; when yet heaven consists of innumerable societies. And they also imagine that heaven is granted to every one from immediate mercy, and thus that admission and reception depend solely upon the good pleasure [of the Lord]. They do not understand that the Lord from mercy leads every one who receives Him; and that he receives Him who lives according to the laws of divine order, which are the precepts of love and faith; and that to be thus led by the Lord from infancy to the end of life in the world, and afterwards to eternity, is what is meant by mercy.

Let all such know, therefore, that every man is born for heaven; and that he is received who receives heaven in himself while in the world; and that he is excluded who receives it not. (H. H., n. 415-420.)



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
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